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REV. H. 2

Christ of Growing Experience
What is Modernism?
What Personalism Needs
This Mechanical Age
Erasmus—Prophet of Peace
“The Great Galilean”
Science and Immortality
The True Evolution

(FULL CONTENTS INSIDE)

THE METHODIST BOOK CONCERN

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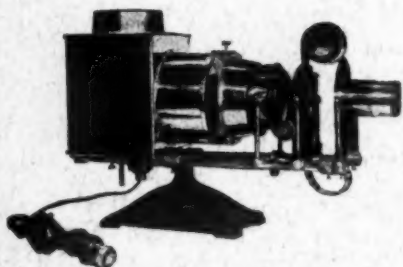
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WHO'S WHO IN THE REVIEW

ALBRECHT DÜRER, in 1526 A. D., painted two famous panels now in a Munich gallery, a portrayal of which is our present frontispiece. A paragraph concerning this great artist and his work will be found among the Bimonthly Brevities of this number.

S. PARKES CADMAN, D.D., S.T.D., L.H.D., needs no introduction. Born in England, he is now an American; pastor of the Central Congregational Church, Brooklyn, N. Y., he is still a genuine Methodist. . . . Bishop RICHARD J. COOKE, D.D., LL.D., is both fundamental in Christian orthodoxy and modern in mental outlook. . . . FRANCIS LORETTE STRICKLAND, Ph.D., D.D., is professor of the History and Psychology of Religion in the Boston University School of Theology.

Professor JOHN ROBERT VAN PELT, Ph.D., both a hymnologist and a musical editor, teaches homiletics in the Gammon Theological Seminary. . . . The Reverend EUGENE WILFRED SHRIGLEY is a Methodist minister at Woodmere, Long Island. . . . Miss GRACE M. EVERETT, after forty-eight heroic years, laid down the burden of a crippled and enfeebled body and attained the victorious liberty of a glorified life at Durham, North Carolina, at the home of a sister teacher of philosophy.

GEORGIA HARKNESS, Ph.D., a professor of Philosophy at Elmira College, is at present doing special sociological study at Yale. . . . GEORGE PRESTON MAINS, an *emeritus* publishing agent of The Methodist Book Concern, can be comprehended by reading his recent book, *Mental Phases in Spiritual Biography*. . . . DAVID KEPPEL, D.D., a retired Methodist preacher, is the author of a number of books.

B. A. M. SCHAPIRO, a Jewish Christian, is the Managing Director of the Hebrew-Christian Publication Society in New York City. . . . The Reverend HARRY E. HESS, writing in *The Arena*, is pastor of the Methodist Episcopal Church, Kearney, Nebraska. . . . Professor ROY TEMPLE HOUSE, of the University of Oklahoma, furnishes an able historic missionary article for our Foreign Outlook.

Our poets have already been introduced to the readers of the REVIEW.

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JOHN

PETER

MARK

PAUL

A PANELED PICTURE OF FOUR SAINTS

By ALBRECHT DÜRER, 1471-1528



METHODIST REVIEW

MARCH, 1929

THE CHRIST OF A GROWING EXPERIENCE¹

S. PARKES CADMAN

Brooklyn, N. Y.

IN the preceding chapter I endeavored to show that an adequate realization of the person and mission of Jesus could be obtained only by the inclusive use of all material available for the purpose. As already noted, this material is derived from the written records, the experiential contacts with the Master extending through nineteen centuries, and the organic life and activity of the Christian Church during those centuries. Some criticisms and comments were offered concerning previous attempts of scholars and thinkers to discover the fuller significance of Jesus by means of the exclusive use of any one of these sources of evidence. Reference was made to the synthetic method which construes and harmonizes all of them to that end. It is pertinent to add that the investigator of our Lord's character and career also needs the impartiality of the historian, the integrity of the scientist, the insight of the philosopher, and the fervor of the religionist.

We are indebted to Dr. Gamaliel Bradford for a series of illuminating biographies, the latest of which, *Life and I*, is characterized by him as "an autobiography of humanity." He rightly regards Jesus as the central influence of religion. "Among all the varied agencies for disciplining the mutinous, rebellious, all-engrossing I, none probably has been more notable or more efficient than the life and teaching of Jesus." But this "critical outsider," as the author styles himself, evinces a serious misunderstanding of the Spirit and purpose of the Master. He enlarges upon his "perpetual diatribe against riches," which implies "a good deal of ignorance of actual conditions, and, if one dares to suggest it, even a

¹ From *The Christ of God*. Published by The Macmillan Company. Reprinted with permission. The section omitted is a discussion of certain recent works on the life and teaching of Christ.

trifle of jealousy, perhaps not for oneself, but for those whom one represents." If the havoc riches have wrought in the social order does not convince Mr. Bradford that Jesus was justified in pointing out their inherent perils, perhaps a reminder of the seamy side of that order, or of the circles vitiated by Mammonism, might do so. Moreover, our Lord's animadversions were directed against that lust for wealth which is the admitted source of multitudinous evils rather than against wealth *per se*. Again, it is a clear misreading of the New Testament to assert that "the interest of beauty, of æsthetic emotion, and of intellectual curiosity, of the abstract passion for the truth," does not exist in its pages. To one who has recently returned from wandering through the European art galleries this sounds rather far-fetched. Provided Mr. Bradford's criticism is correct, one wonders whence the celebrities of mediæval and renaissance religious art received their subjects and their inspiration, if not from the Gospels and Epistles. The idyl of the Nativity alone, as idealized by them, flatly contradicts Mr. Bradford's superficial reflections on "beauty" and "æsthetic emotion." Still, these are not so surprising in the light of his admission that he has "not read a chapter of the Bible continuously for over ten years," nor "the Gospels as a whole for a great many more years than ten."² Such candid confession of unconcern is naïve, to say the least. But on what does this author base his right to instruct others concerning so paramount an issue, if he has omitted a re-reading of the original sources? It is precisely this indirect, second-hand approach to Jesus which accounts in great measure for the misapprehensions and erroneous estimates of him and of his relation to mankind, which hamper the progress of knowledge. It is trite to observe that experts in one realm may be and frequently are bunglers in another. Eminent in a given department of inquiry, they seem impotent beyond it, and carry over from it prepossessions and methods which either stultify research or blind its makers to realities they should consider.

These observations apply to *The Son of Man*, by Emil Ludwig, another biographer of deserved reputation. His preface states that "one who would venture to ascribe to Jesus imaginary sayings and doings should be a person at least equal to Jesus in intuitive power." Yet this discriminating condition is discarded by Herr Ludwig when he comes into closer touch with his theme. While he is occupied with the backgrounds of Palestinian life and manners, or the doctrines and customs of the Orient, he displays the fecundity of ideas and constructive force we have been taught to anticipate from his previous works upon the ex-Emperor William, Prince Bismarck, and Napoleon the First. But the soul of

² Cf. *Life and I*, p. 155f.; 172ff.

Jesus is entirely beyond his apprehension. To cover the hiatus in his interpretation, he indulges in melodramatic assertions and romantic conjectures, indicative of preconceptions entirely foreign to the Master's nature and utterances. The biting words "hectoring," "fanatical," "overbearing," and "arrogant," applied to Jesus as the creator of the then novel virtue of humility, reveal Ludwig's petulance rather than his biographical discernment. It is nothing short of the perversion of the records, and shows an astonishing lack of critical insight to insist that Jesus called himself "the Son of man" in the earlier period of his ministry, and "the Son of God" in its later period. In brief, the psychological bias prevalent in Ludwig's writings here makes him gullible of fancies and disdainful of facts. Not a few of his suppositions are too flimsy to be regarded seriously, and they are of such a kind as would pass unnoticed but for the name attached to them. One lays aside his book with the feeling that if this is the best evaluation of Jesus that can be made by the foremost analytical biographer of the age, Saint Paul's verdict that merely academic or worldly wisdom knows not God is reaffirmed.

An error common to certain historical writers is to follow the line of reasoning, *post hoc ergo propter hoc*. This fallacy obtains in *The Paganism in our Christianity*, by Arthur Weigall. He quotes as analogies to the virgin birth heathen legends of the union of gods with the daughters of men, but fails to note that these ceased to be virgins after their union. His assertion that the phrase "the blood of bulls" in the Epistle to the Hebrews is due to the influence of Mithraism grievously overlooks the Levitical ritual of the Old Testament. The church absorbed some things from the pagan mysteries, but they were subordinate to the truth of her Lord's person. "Those who tell us what Christianity took over, whether from Hebrew religion, Greek philosophy, Stoicism or the pagan cults, too often forget to tell us what it refused and rejected. Yet in that process of assimilation and rejection is the proof of the living organism."² These words of a competent authority on comparative religion establish a test which many are inclined to overlook. A fatal misconception of the Jesus of history is seen in Mr. Weigall's ingenious reading of the gospel story in the light of myths and legends. It is not surprising that he revives the swoon hypothesis of Paulus, prevalent among the earlier rationalists, that Jesus did not die on the cross but only suffered a temporary lapse of consciousness. To accept such a theory is to give the lie to the clear testimony of the Evangelists that Jesus was actually dead. Indeed, it would have been nothing short of a miracle if a ghastly and exhausted Figure had induced the disciples to believe that he was alive with power.

² Kenneth Saunders: *The Gospel for Asia*, p. 182.

It might well be said of Mr. Weigall's theories that "what is new is not true and what is true is not new." No explanation that fails to give full credit to Jesus for the spiritual impulse which he inaugurated and advanced has yet been found satisfactory. What is propounded in this book is akin to a theory of music offered by a deaf mute.

Nevertheless, the suspicions of critical scholarship to which allusion has been made receive some countenance in certain theological coteries. An accomplished writer of this liberal persuasion asserts that "every statement in the records is to be judged by the degree of its suitability to the distinctive environment of Jesus, on the one hand, and to that of the framers of gospel tradition at one or another stage in the history of Christianity, on the other."⁴ Yet if everything in the sacred narratives which cannot be explained as an echo of its "distinctive environment" is to be regarded as negligible, the whole idea and fact of creative personality is discarded. Who can integrate the second Isaiah's prophetic majesty with a harassed band of exiles in Babylonia, or the unequalled poetry of the drama of Job with the provincialism of post-exilic Judaism?

Any conception of Jesus which invalidates the historic experience of the Church, and by dispelling her assurance of pardon and peace to the penitent, invites her dissolution as the worshiping center of his redeemed brotherhood, cannot be viewed with equanimity by those to whom God's honor and man's welfare are alike precious. When the chief argument adduced for this reversal of Christian consciousness is that the historic doctrine of Jesus is "a strain on our credulity," one begs leave to dissent. The strain, if there be any, is in the opposite direction. Since the fullest proof of Christianity is original Christianity itself, much credulity is presumptively demanded by those who lightly ascribe the world's noblest religion to entirely inadequate sources. If we realize, as we should, that none can "explain" life's most ordinary forms, we shall not be confounded by the apostolic declaration that in Jesus as the Christ the Eternal entered Time. Prof. H. R. Mackintosh appositely observes: "Everywhere in life, in nature, in history, in personality, there are, for each of us, irreducible and enigmatic facts, which we can touch and recognize and register, but of which we never become masters intellectually. Nature itself is full of new beginnings of real increase, of novel fact not deducible from the previous phases of the cosmos. . . . There is an alogical element in things, not to be measured by the canons of discursive mind. . . . Being is too rich and manifold for us to lay

⁴ Shirley J. Case: *Jesus, A New Biography*, p. 115.

down *à priori* regulations to the effect that this or that, even though worthy and morally credible, is impossible for God."⁵

How then with all the ascertainable subject matter before us are we to appraise the values which abound in Jesus? The question should be answered before any attempt is made to apply those values to the multiplex needs of our own life. We might begin by urging that he has made an immeasurably larger differential in the world than any other being who has ever lived. This observation trespasses on the obvious, yet it has the initial advantage of a practically universal indorsement in countries enjoying the highest civilization. It may be further predicated that he is abundantly able to amplify the differential when men shall correspondingly appropriate its meanings. Everywhere to-day the beneficial realities of his mission are acknowledged. Its incalculable good profoundly impresses the general mind, and kindles the eagerness to know more of Jesus, shown by believers and nonbelievers in the self-manifestation of the Father in him. The average man or woman pays little heed to scholars, who, while bent on what they deem "the Jesus of history," at the same time ignore the relations he has established between the Creator and his children. It is intuitively felt by the mass that unaided mortals, however erudite, cannot encompass the entire revelation which Jesus made. This would involve nothing less than an inerrant analysis and interpretation of nineteen centuries of Christian history and progress.

Again, students of the past are aware that in its decisive moments those super-personalities have emerged, who possessed a combination of gifts which found its expression in the guidance of events. The very contradictions of their age expanded their ability to direct its passional forces into new channels. Such a personality was John Wesley, vigorous without vehemence, neither loud nor labored, a fixed luminary of private and public virtue, who shone on the just and the unjust. Annalists long since rejected the idea that Wesley's significance, or that of other kindred spirits, was exclusively religious. Doubtless after his conversion in Aldersgate Street, London, on May the twenty-fourth, 1738, it was his absorbing business to rekindle in English-speaking lands the spiritual fires which sloth, sensuality and unfaith had almost quenched. But, to quote Lecky: "It is scarcely an exaggeration to say that the scene which took place in that humble meeting house in Aldersgate Street formed an epoch in English history. The conviction which then flashed upon one of the most powerful and most active intellects . . . is the true source of English Methodism."⁶ This verdict is altogether too modest. Neither

⁵ *The Doctrine of The Person of Jesus Christ*, p. 471.

⁶ *England in the Eighteenth Century*, vol. iii, p. 48.

England nor her Methodism was the sole recipient of Wesley's illumination. His transcendence was diffused among the nations; his words have gone out to the ends of the earth. He would have been the first to assert that no soul shines in its own radiance, or transmits more light than it is able to receive. The strength and extent of his influence but reflect his intimacy with the Light of lights. He found his spiritual lineage and leverage in the crucified and risen Jesus. By his aid Wesley proposed to upraise the deserted and shepherdless folk of the period not only to decency but to holiness. It was through the vision of the Christ that he foresaw an apparently hopeless and degenerate populace gathered into an ideal communion broadly and securely based on love, on justice, on social and religious responsibility.

These passing references to the foremost Protestant statesman-evangelist of the past three hundred years simply emphasize our inability to depict the moral pre-eminence and spiritual distinction of the Christ of the Greco-Roman Empire and of subsequent states. Gibbon and later historians show that Saint Paul's arraignment of that ancient organization in his letter to the Romans was well within the mark. The marvelous political system which for seven hundred years had governed earth's most habitable provinces with magnanimity, courage, prudence and firmness was then on the verge of collapse. The heart of Rome was decrepit through carnality and corruption. Neither Cicero's ethical writings nor those of Marcus Aurelius or Seneca could avert her impending doom any more than they could redistribute the solar system. Yet while her decline was hastened by lust, luxury, oppression and war, a new life was injected into Roman society by an obscure and despised band of sectaries. It was the life of Christ and the life in Christ. His disciples could not save the venerable political fabric which tottered to its fall almost unaware of their existence. But they did something better. They inaugurated the civilization we inherit, which, notwithstanding its lamentable blunders and crimes, contains the promise of a universal betterment which was unknown before Christ's appearance, except by prophetic Judaism.

Grant Showerman, in his *Eternal Rome*, objects to that appearance and its results, because, according to him, they destroyed the Roman Empire; an event which he mourns as the bitterest tragedy of time. His antipathy to Christianity probably preceded this astounding discovery. The causes of imperial Rome's fall were certainly in no way related to the new faith. On the contrary, they were due to facts, habits and principles which were the antithesis of that faith. Moreover, to assume that the world's future depended upon the perpetuity of the *Pax Romana* is to show oneself devoid of historical imagination, and unaware of the inevi-

table outcome of such glaring social evils both in physical and moral bankruptcy.

The contention of Edward Lucas White, another writer predisposed against Christianity, that Rome's overthrow was brought about by the insidious undermining of the Christians, is virtually a repetition of Gibbon's circuitous arguments. White's facts are out of focus when he states that the religion of Jesus stressed thoughts and not deeds, and that its disciples were intolerant fanatics and hypocrites, whose otherworldliness induced them to conspire against the state.⁷ Such are the nebulous sentimentalities enlisted to explain a crucified Jew's unique conquest of the best conceived and administered political sovereignty of antiquity. To return to realities, the Cæsars forfeited the world's allegiance because when the gods arrive the half gods disappear. Yet this is a strange reason for antagonizing a religion which ushered in what Napoleon himself exalted as the imperishable kingdom of the spiritualities.

What began in the remote province of Judæa has not stayed its beneficent march. Modern society owes much to Rome and more to Greece. But its essential elements have been conserved and hallowed by the gospel of Jesus, which was first heralded in the Greco-Roman Empire during its decadence. What happened then has happened since and is happening now. The Christ of a growing experience is not confined to institutional Christianity or to anything it covers. He takes the kingdoms of the earth for his operating stage, and co-ordinates their peoples and their policies in behalf of his redemptive purpose. Remove from our age what is discernibly there because he lived, loved, taught and died; because men willingly surrender themselves to his will; and what have you left in it of vital consequence? Enter a great library, and set apart the volumes which are in more or less degree motivated by Jesus. Walk through the art galleries and museums of capital cities, and remove from them the masterpieces inspired by Christian sentiment or portraying Christian events. Stand in the Angel Choir of Lincoln or the transepts of Notre Dame in Paris and consider their adumbrations of eternity; their power to make even the secularized spectator conscious of

A presence that disturbs him with the joy
Of elevated thoughts, a sense sublime
Of something far more deeply interfused,

and to hypnotize him, so to speak, into religious feeling. Banish these visible evidences of Christ's great differential, and how bare and desolate life would be!⁸

⁷ Cf. Edward Lucas White: *Why Rome Fell*, p. 296ff.

⁸ Cf. James R. Cameron: *Jesus and Art*; Ernest H. Short: *The House of God*.

Think of the benevolent Christian influences that have humanized the customs and laws of once barbarous nations. Challenged by the doctrines of the Master, mighty states, prone to license, outrage and persecution, have measurably exterminated these iniquities, and attained civic integrity and honor. The selfish tyrannies of capricious princes were tamed. The fickleness, perversity and cruelty of the populace were modified. The dissoluteness of the aristocracies and the turpitude of the multitudes were lessened. The finer elements of existence were restored to primacy. Conduct was won to better courses. Time ceased to be "a maniac scattering dust, and life a fury flinging flame." On the low dark verge of humanity's horizon the dawn of a new day was visible. These things have not been done in a corner. The upper room where the first disciples barred the door for fear of their foes has given way to places of public concourse. Christianity has cried aloud in the streets and from the house tops. Its message is to all the sons of men. Its issues are now an open contention, fraught with such matters as the honorable dealings of trade and politics, social reconstruction, national well-being, international concord, the cultivation of righteousness in the entire life and activity of mankind—in a word, the supremacy of Christ's kingdom in all world affairs.

Troeltsch comments on the extent to which the Calvinistic interpretation of Christianity affected modern society by instilling in the peoples of northern Europe the ideal of "self-devotion to work and gain, production for production's sake as the will of God for every man."⁹ On the other hand, how often and tragically we have been taught that industry and trade, or even knowledge and the cultural arts rub elbows with disaster when separated from Christ's control, and subjected to the discords of hate or the anarchy of physical violence.

Allow me to commend in this connection Charles Loring Brace's *Gesta Christi*. Few authors have more succinctly described the peaceful interpretations of Christianity in human progress. Ideas, principles, practices now looked upon as the alphabet of ethics, have either been implanted or stimulated and sustained by the religion of Jesus. Among these are "regard for the personality of the weakest and poorest; respect for woman; the absolute duty of each member of the fortunate classes to raise up the unfortunate; humanity to the child, the prisoner, the stranger, the needy, and even the brute; unceasing opposition to all forms of cruelty, oppression and slavery; the duty of personal purity and the sacredness of marriage; the necessity of temperance; the obliga-

⁹Cf. R. S. Sleight: *The Sufficiency of Christianity*, an exposition of the religious philosophy of Dr. Ernst Troeltsch, p. 159ff.

tion of a more equitable division of the profits of labor, and of greater co-operation between employers and employed; the right of every human being to have the utmost opportunity of developing his faculties, and of all persons to enjoy equal political and social privileges; the principle that the injury of one nation is the injury of all, and the expediency and duty of unrestricted trade and intercourse between all countries; and finally and principally, a profound opposition to war, a determination to limit its evils when existing, and to prevent its arising by means of international arbitration."¹⁰ The reading of this list of actual achievements is a reminder that, although Jesus has not yet been accepted with consistent seriousness by his Church, it cannot be said that his will has been wholly disregarded. Nevertheless a wide gulf still yawns between the theory and the practice of organized religion. Christ's followers everywhere should therefore hasten to bridge that gulf by a more unreserved consecration to his teachings, in order that God's kingdom might come with power to earth's remotest bounds.

UNTROUBLED WATERS

If thinking glooms in stagnant pools,
And progress stays, till life's pure stream
Is darkened, and the thinker drools
O'er what is but a vacant dream;
What brood of morbid fancies breed
To swarm and wiggle out their day,
Or rise on idle wing to speed
Contagion or the time's decay!

Yet if but babble marks the course
Of streams that in their shallows see
No glint of greatness in their source,
Nor hint of vast infinity;
Then never did the prophet take
His mantle or the Spirit's rod,—
Proving the glory that he spake,—
To cleanse or hallow these for God.

WILLIAM FRANK MARTIN.

Bryan, Ohio.

¹⁰ C. Loring Brace: *Gesta Christi, A History of Humane Progress under Christianity*, p. 12.

WHAT IS MODERNISM?

RICHARD JOSEPH COOKE

Athens, Tenn.

IN one of his famous speeches in the United States Senate, after a night of stormy debate during which the main question had been lost sight of, Daniel Webster arose and suggested that the first duty of sailors on board a ship that had been buffeted and driven by wind and wave through-out a starless night and had lost their bearings was, at the first opportunity, to find out just where they were on the broad expanse of the ocean.

With a like end in view it might be of some comfort, possibly a slight contribution to clarity of thinking, if, as intelligent Christians, we should ascertain just where we are in the present welter of transitional changes, theological discussions, and discordant beliefs. As is well known, the various churches, both Protestant and Catholic, have been agitated, storm swept, and sometimes alarmed by what is known as Modernism. All denominations, except dead ones, have felt the force of the gale. Their normal activities have been disturbed; the faith of many has been shaken; traditional beliefs have been abandoned; fanciful theories and new interpretations of ancient doctrines, for the divinity of which even nations have warred and men of conviction have gone to the stake or the dungeon, have been forced for readjustment to modern ways of thinking not only upon the man in the pulpit and the man in the pew, the scholar in his study and the man in the street; but also upon the younger men of the church, the future builders and teachers of the church, now students in theological seminaries preparing for their life's work in the coming generation.

The inquiry is pertinent to present conditions. We are in a transition stage, in a period of increasing perplexity, and it is well enough to know just where we are and where we are going. It is certainly serious enough for us to have some knowledge of the unmapped regions beyond, to select some ground upon which we may pitch camp. For, whether we believe it or not, the ultimate results of the New Reformation in theological thought, if carried to its logical conclusions, must inevitably be what has now effected in many circles a radical change in the traditional faith of Christendom. The masses of devout souls believe through the heart rather than the head anyway, for, as Blaise Pascal said, "The heart has reasons that reason knows nothing of," but if the bottom has dropped out of traditional faith, if the stories of Beginnings in the book

of Genesis are relegated to the realm of fairy tales, the theologies of Saint Paul, camouflage it as we may, go with them—all that Christendom once believed fades away in the mists of prehistoric millenniums.

The subject, therefore, presents an alluring temptation to the theologian, the historian, and to every minister who would be a true prophet of God, discerning the signs of the times.

But however attractive the subject may be, it is really of more importance now to find out just what in particular the subject is. It may seem rather late in the day, perhaps, to make such inquiry, but it is not always wise to take too much for granted; to assume to know where we only half know, and are not infallibly sure of that.

We are all familiar with the term Modernism. But what is it? Some call it the New Christianity, others the New Reformation. It may be both. However, whatever name it bears in different theological schools of thought, it is common knowledge that wherever civilized language is read or spoken it occupies large space in conversation, in books, magazines, essays, lectures, addresses, and speeches. It bulks large in theological journals and religious periodicals and, since an inscrutable Providence is now seldom blamed for our blunders and Satan himself is reduced to a question mark, it is often made a scapegoat for the sins of the people; for decrease in church membership and in missionary giving; for failures in what was perhaps a brainless ministry, sterility in social reforms, and the amazing assumptions of some radical professor having too much Ego in his Cosmos, as Kipling would say, and in dire need of deflation.

But what is it? To the ultraconservative who objects to being disturbed in his smug complacency and fixed adjustment to primitive belief, it is a Cave of Adullam; the last resort of radicalism and bankrupt theologies; a witches' caldron into which everything is thrown abhorrent to Christian faith, a synthesis of all heresies. To others less perturbed and scarcely alarmed, Modernism is nothing more than reasoned thought on the Christian revelation in the light of present knowledge. Theology, it is affirmed, like everything else human, is subject to the law of change and is carried along by the increase of knowledge which widens from age to age. Owing to the effect of this intellectual advancement, particularly since the dawn of the nineteenth century, we can no longer defend nor maintain traditional teachings concerning God, man and the universe, the belief of the past as opposed to the science of the present, unless we misinterpret the one and misunderstand the other—that is, read into ancient narratives and hoary folklore, the conceptions of apostles and the creeds of Christians who were scarcely risen from heathenism, ideas and

reasonings which they never heard of and which are solely the product of present-day philosophy. All soporific sermonizing about there being no conflict between science and religion, meaning more accurately theology, is simply whistling through a graveyard, for unless words are diluted of their original meaning there is a very decided conflict between the Old and the New. In a universe in the grip of unchangeable law, a closed ring which cannot be opened, where cause follows effect as yesterday glides into to-day, there is no room for miracle. Critical study of the Bible has undermined confidence in its historical statements and discredited its inspiration. The doctrine of evolution has changed former belief in man's origin and his place in nature, while the study of comparative religions has led many to think that Christianity itself is not the only nor the final religion redemptive of humanity.

Such are the views, perhaps extreme views, of the antagonists and of the protagonists of Modernism. In these opposing opinions, however, there are, it will be observed, only general statements. There has not yet emerged, certainly we have not yet reached any clearly defined definition, if such is possible, with its metes and bounds and commonly understood content, and indeed our final purpose is not to add to the dictionary, but to discover under this term what may be true Modernism as distinguished from various aberrations, theological eccentricities and needless departures from the common faith. True development must ever be according to original type. Any other product of development or evolution is, in the realm of mind, a useless expenditure of misdirected energy, as in nature it is sure evidence of a rejected failure. The prime requisite to a correct understanding of any subject is that there shall be agreement both as to the correctness of the terms employed and recognition of the validity of their content.

To Talleyrand, the prime minister of Napoleon, is attributed the saying that language was given to conceal our thoughts—one of those smart sayings, evidently, which would-be wits carry about in their vest pockets for the amusement of the frivolous, but which have more sound than sense. Language is other than that. It is the symbol of thought. As the idea is so will its expression be. Ideas hazily conceived, floating around in a mental fog and but vaguely apprehended, can never be expressed by any sign or symbol of thought. Clarity of idea is, therefore, a necessary condition of clear expression; for words detached from ideas have no more meaning than a cipher with the rim rubbed out.

Linguistic difficulties are as ancient as the Flood; that is, our failure to express thought in definite terms. Twenty-five centuries ago the Greek historian Thucydides complained of it; Plato in the *Phaedrus* complained

of it; and, taking a non-stop flight through time, the philosopher Locke in the eighteenth century declared, "If men would tell what ideas their words stood for there could not be half that obscurity or wrangling in search or support of truth that there is." Clear-cut ideas require exact terms for their incarnation in language, and the clearer or more beautiful the idea is the more solicitous will the thinker be to enshrine it in appropriate phrase; and this whether in poetry or in prose, as is exemplified in Goldsmith's *Deserted Village*, Gray's *Elegy*, Macaulay's description of Saint Stephen's Hall at the trial of Warren Hastings, John Henry Newman's *Development of Doctrine* or Herbert Spencer's *Data of Ethics*.

Apart from what Max Müller somewhere, perhaps in his Letters, called "sloppy thinking and lazy writing," the evil of the present, especially in theological writing, is the confusion arising from undifferentiated use of general or universal terms for particular terms of clearly defined meaning. That heterogeneous aggregation of malcontents, brigands, and bankrupts who for personal reasons gathered to David at the Cave of Adullam were all enrolled under one banner, though there mingled with them other groups of other stripe—"men," says the historian in the book of Chronicles, "who had understanding of the times and knew what Israel ought to do." How many shades of meaning—if we care to discriminate—how many different ideas, varieties of understandings, diverse definitions are huddled together and all blanketed under one general term as if they all signified in particular one and the same thing. What, for instance, is the meaning of evolution? Do we mean a Theistic, a God-directed method of creation, or a blind thrust of unconscious, purposeless power? And does it make any difference which? What is the meaning of "mysticism," of "church," or of the term everybody knows, "Protestantism"? What is Modernism? How many varying conceptions of this general subject are couched under this one word, like little chickens under the sheltering wings of the mother bird! Such universal terms seemingly convey the idea of something in particular and are made to do service in a wholesale way as summing up under one label certain beliefs, opinions, and theories, together with all the complex indeterminate ideas involved in or associated with the same. If, however, such terms are unraveled to ascertain the stuff they are made of, they are likely to be misleading; or as nebulous in definition as a fog bank is in outline or as a smoke screen is in clearness. For example, a writer writes a book asserting that the church is always on the side of Capital as against Labor. Here is a general term "church," and without scrutiny one may be inclined to admit the accusation. But when requested to state in precise terms which church is meant among so many in existence, he has no other reply—

since he cannot indict the whole of Christendom—than his former indefinite statement, for if compelled to designate some particular church, the records of that church might prove him to be a misinformed and reckless representative of the laboring masses.

Quite likely the foregoing may seem unimportant to some who are forever running a race with time. Life is too short to waste its crowded moments on meticulous niceties of verbal expression. But the Supreme Court of the United States, however, and other courts of last resort do not seem to think so in their decisions. There, where human interests are at stake and precedents governing the exercise of justice are established, words stand like rock-ribbed hills for something definite and lasting. Undoubtedly, to one whose whole mental make-up may be like a cross-section of a junk shop, it may be immaterial what he means or says, or whether he says anything at all of human value; but to one whose sense of fitness is not wholly atrophied through the lack of use the observation might carry more weight. In small things as in great there is an eternal distinction, an impassable gulf, between black and white, right and wrong, truth and falsehood. There is, in consequence, an inescapable deteriorating effect upon one's moral character, whether he is conscious of it or not, who is in the habit of paltering with truth, practicing equivocation or crafty quibbling over distinctions, remembering that a difference in the shade of meaning or turn of a phrase may easily turn truth into a falsehood. "Woe unto him," says Isaiah, "that calls evil good and good evil; that puts darkness for light and light for darkness; that puts bitter for sweet and sweet for bitter."

Furthermore, under the exhilarating influence of oratorical bombast or the persuasive effect of cold reason, though possibly false, the trumpet blasts of ignorance, or the Ephesian slogans of theologian partisans, one might subscribe for the moment to strange doctrines—all bearing, of course, the hall marks of progress and enlightenment—only to discover on reflection that he does not believe in such inanities at all. The danger to such an one is the peril of being engulfed in the quicksands of unbelief or of becoming too familiar with Pilate's retort, "What is truth?"

Coming then directly to the question, What is Modernism? we must admit, on a survey of the situation, that it is not very easily defined. It is many shapes and many tongues. The term itself, though now domiciled in Protestant thought, had its origin in non-Protestant soil. It first appeared in an encyclical letter—*Pascendi Gregis*—of Pope Pius X, published in 1907. In this pronouncement the Pope officially condemned the teachings of certain Catholic priests as contrary to the traditional teachings of that church. Probably it goes back earlier than that, since

it was employed by Italian bishops in 1905 warning the faithful against the famous French Modernist, professor and priest, the Abbé Alfred Loisy. A footnote, p. xiii, in the Bampton Lecture for 1926, suggests that the word Modernist was used by Jean Jacques Rousseau in 1769, describing the opinions of a skeptical writer of his day. The origin of the term, however, which was evidently intended to be antithetical to the term "traditionalist," is of little or no importance. What is important is the import of it, the scope of it, and its possible effect upon Christian life and the continuity of the Christian revelation as it was received and promulgated by centuries of Christian teaching. Whatever it is, Modernism is here. Much of it will stay. It was as inevitable that it should be here as that the Copernican theory of the heavens should supersede the Ptolemaic; for "the thoughts of men are widened with the process of the suns"; and there is no stopping of the suns. It should be observed, however, that Modernism as manifested in different countries and by various schools of thought is not all of one piece, which makes it difficult to explain. There are different forms or phases of it, and it will make some difference which form is adopted. Since some form certainly will be, which phase will become dominant in the future history of Christianity? For it seems hardly thinkable that such a radical revolution as has taken place in the attitude of Christian leaders of the largest influence in the Christian world of England, Germany, France, and America toward the traditional belief of the present can be without profound effect upon the future character of the Christian faith as now professed by millions in every land. This may be God's method of preparing for a greater, a farther reaching advance of the kingdom of God, reconciling all things unto himself, than the most visionary saint, philosopher or theologian ever dreamed of. The readjustment of Christian belief to the inexorable demands of scientific fact may indeed be so gradual, so silently pervasive, molding the thoughts of men to changing conditions, that we shall be hardly conscious of its extent or of the stupendous magnitude of the revolution that will have been accomplished during the transition from the Old to the New. In the light of history this will be in no way contrary to God's educative method of developing the religious instinct of his people from the Old Covenant to the New; from the law to the gospel; from the particularism of Peter to the universalism of Paul; from the indifferentism of early Protestantism to missionary preaching to the breaking down of all walls of exclusion to the spread of the gospel in all parts of the earth and the expenditures of millions for the support of the same. During the period of transition, which is now in process, we may even become so accustomed to new doctrines based upon new interpreta-

tions of Scripture influenced by the time spirit and the further advances of science that we shall look back upon the present but then long since abandoned beliefs as we now look back and shudder at the superstitions of the Middle Ages. Is the Protestantism of the present day the Protestantism of the Reformation?

"Where are the snows of Yesterday?"

Among the notable forms of Modernism which arrests attention and is presented for adoption as a true modern advance upon the old way of thinking is that phase so ably represented by the historian and professor, Adolph Harnack, formerly teacher of teachers, in the University of Berlin. According to this scholar of international renown, the essence of Christianity is not to be found in the doctrines of historical Christianity, but in the teachings of Jesus concerning God and the soul as recorded in the Synoptic Gospels. This is the gospel. In this gospel, which is the gospel within the gospel, there are no Christologies, no doctrines of the trinity, no Pauline doctrines of original sin and atonement; none of those metaphysical doctrines of councils and synods which have in the course of history become the warp and woof of Christian dogma, but which are alien to and have obscured the simplicity of the primitive gospel. All such additions to that gospel, says this brilliant representative of German liberalism, are but adulterations of the teachings of Jesus through the gradual infusion into Christian teaching of Greek ideas and Greek philosophy. This development downward began very early; says Harnack, "We may even discern the germ of it in the fourth Gospel and in the Epistles of Saint Paul."

Such teachings from such a source speedily gained wide acceptance. The times, weary of discussions, were ready for it. It appealed to the religious feeling. It fitted in with the desire for church unity, and established a seemingly solid ground for the rejection of all external authority in matters of religion, with the result that everywhere among English-speaking peoples the cry arose, "Back to Christ!" This demonstration was certainly a splendid outburst of enthusiasm for Christ. It augured much for the future. But, like the Hosannas of the multitude on Christ's entry into Jerusalem, it was short-lived, for it was one-sided. Had we considered all that was involved in it the movement would have collapsed sooner than it did. When the dust began to settle it became evident to other scholars and to other students of biblical and historical criticism than Harnack that the Gospels had much more in them than Harnack had allowed. It was seen that Jesus had and taught very definite beliefs not of God and the soul only, but also of his own personality, his Messiah-

ship, and of his mission in the world. From this it would follow that his immediate disciples, especially after his Resurrection, would also have some very definite conceptions of his mission, of his relation to the world, and of his authority in the kingdom of God, and that they would and did transmit such beliefs and interpretations to the multitudes out of which they organized Christian churches. It was evident, therefore, that before any council or synod had formulated Christologies or other doctrines of salvation, the churches that had been established centuries before had well-defined beliefs, though neither elaborated nor technically expressed; so that the Nicæan Council formulated nothing that had not been believed from the beginning. The aid afforded by the use of Greek terms and Hellenic modes of thought derogated nothing from the teachings of Jesus as understood by those who later promulgated them as apostles and evangelists, preaching to Greek-thinking and Greek-speaking populations in the Græco-Roman world.

Furthermore, there were other facts to be considered before Harnack's views could be adopted. New Testament criticism stepped in and demanded to be heard. It was then seen that the learned professor had taken large liberties with the New Testament documents, the credentials of the church. He had rejected without sufficient warrant the fourth Gospel, excluded the Epistles of Saint Paul, and, in order to reach his conclusion, which was equivalent to making his own premise, had confined himself solely to the Synoptic Gospels. He had not given sufficient importance to the fact that there was a preached Gospel before there was a written Gospel; that Paul had written his Epistles to Christian communities that had never seen or perhaps heard of a Gospel according to Matthew or Mark or Luke, and that his preaching, which he epitomized later in these Epistles, had been approved by the other apostles as in harmony with the teachings of Jesus and the belief of the whole church. Was Paul then, notwithstanding his sometimes Grecian way of thinking, not a faithful interpreter of Christ Jesus? As a pioneer in the development of Christian thought it must be admitted that while he often "beats the wings of his soul against walls of steel" he is never beyond the rim of apostolic doctrine.

Here is another type. It is the opposite of Harnack's and is represented by the famous French Modernist, Alfred F. Loisy. Though not so widely known to English readers as Harnack, the translations of whose works have made him familiar to theological students everywhere, Loisy is recognized as a master in biblical criticism and the fruitful author of standard works of the highest excellence. His somewhat destructive teachings of the traditional belief of the Catholic Church have brought

upon him the concentrated thunders of the Vatican, but, like Ajax defying the lightning, he still defends with irrepressible vigor his findings of critical inquiry. To him the historical development of Christianity is the inevitable result of many forces acting within the church itself and of Christian reflection upon the personality of the Jesus of history; but his development is in no way essentially dependent upon the exact records of his teaching. On the basis of the New Testament criticism, Loisy, supported by many other scholars of international repute, notably Professor Schmiedel of Zurich, attempts to show that we have no incontestable assurance that in the Synoptic Gospels, upon which Harnack relies, we have the exact words of Jesus upon all occasions, since his discourses and sayings are differently reported by the writers of those Gospels. Was Jesus always correctly reported? It is demonstrable from the Gospels themselves that at best we have only what the evangelists say Jesus said, but not the very words of Jesus himself. This, if we consider it enough, will make a tremendous difference; for, if the evangelists themselves were not mistaken but did accurately understand and did precisely state the exact words of Jesus, the question then immediately arises *was Jesus himself mistaken?* For, with the written record, the expectations of his followers, and in the light of history, what other conclusion can be drawn from his reported sayings concerning his immediate Second Coming and the end of the world than that he was mistaken both as to himself and as to his prophecy?

Here, then, are two types of Modernism—one Protestant, the other Roman Catholic. To Harnack, Christianity is a development downward. To Loisy, Christianity is a development upward and outward, like a spreading tree, from the implicit content of the primitive gospel. Harnack's Modernism excludes philosophy and formulated theology, Loisy's Modernism absorbs both. Assuredly, if Harnack separates Christ from Christianity, Loisy separates Christianity from Christ.

French Modernism is represented, however, not by the Abbé Loisy alone, but also by a large number of other eminent leaders of the Protestant Church in France. Chief among the Catholic and Protestant *savants* was the late truly religious soul Auguste Sabatier. If Loisy would represent the purely intellectual aspect of Modernism, Sabatier could surely represent its spiritual side. His great work, *The Religions of Authority and the Religions of the Spirit*, has had deep and far-reaching influence, being widely read. Great, however, as that book is, spiritually inspiring and intellectually clarifying, its thoughts clear as crystal and its style as pleasing as French prose of high grade always is, we are compelled to say from our viewpoint that the book contains nothing essentially new

or very drastic, except in its unqualified rejection of all authority as a hindrance to the free development of the religion of the spirit. In this we are not sure that many would agree with him, for wherever there is a sense of freedom of religious feeling apart from bondage to dogma, that freedom has been enjoyed through the centuries by all devout souls under the protection and approbation of some authority, internal or external. Ecclesiastical authority or civil power may insist upon uniformity of worship and even identity of belief in some established creed, but since Jesus declared, "God is a Spirit, and they that worship him must worship him in spirit and in truth," every man is conscious of his freedom. Long ago Cyprian of Carthage affirmed, "I am the master of my soul." The truth is, a religion of the spirit apart from all authority never existed, and as a working religion never will. Naturally, it will be objected that we do not understand Sabatier's position or accurately interpret him, that he would agree that the spirit of man is free to think and pray despite hindrances within or without. The answer to such criticism would be what then was the book written for? Idealism may do to play with in philosophy, but Christian experience did not originate in the clouds nor is it derived now from fanciful dreamings, notions, or theories, but from the concrete realities of human living, and what is the present-day experience of every Christian based upon historic facts and authenticated by the church in all ages—which is a continuous experience—that also was the experience as the Gospels, Acts, and Epistles have recorded of the hard-headed, unemotional leaders of the apostolic Church. Nothing is more ridiculous even to the verge of absurdity than from the standpoint of a purely idealistic philosophy to talk about Christian faith and Christian experience while ignoring at the same time the historical foundations upon which such faith and such experience must ultimately rest. Was there no Easter fact back of their Easter faith? The howling priests of Baal on Mount Carmel, like the dervishes of Cairo today, or the Indians on the Western plains in their sun dances, had their experience, but there was no Baal—no answering God behind it, and it should not be forgotten that the followers of Buddha or of Mohammed, millions of them, have their experience also. This shifting of the ground, the solid substratum of faith, from history to psychology, may, as its defenders imagine, lift the New Testament documents beyond the reach of criticism, but who will guarantee the eternal validity of psychology, and of what value will it be, if taken alone, in the end? It may turn out to be nothing more than an *ignis fatuus*, a guide to Bedlam, the Home of Illusion; a gate to Nowhere, thirty miles from land, forty miles from water.

English Modernism, in many respects, is a compromise; and yet in

some circles it is as drastic as some extreme form on the Continent. Like Elijah on Carmel, it would build new altars from old materials. In literature it is represented by such men of learning and culture as Driver, Jowett and Balliol, Percy Gardner, professor of archæology at Oxford, a host of specialists in Cheyne's *Encyclopedia Biblica* and others of lesser note, such as R. J. Campbell, a recent accession from the Independents to the Church of England. "Religion," says Jowett, "is not dependent on historical events, which we cannot altogether trust." Campbell in his book *The New Theology*, which Principal Fairbairn of Mansfield College denounced as "A barrage of nonsense," defined the new theology as "an untrammelled return to Christian sources in the light of modern thought." He denies the historicity of the fall, the atonement, the divinity of Christ, his virgin birth, and bodily resurrection. Dr. Gardner abandons history for psychology, and finds himself, according to his statement in his work, *Exploratio Evangelica*, in harmony in psychology with the late Professor James of Harvard.

It will be a distinct shock to many believers in the infallibility of the Bible to which the Reformers of the sixteenth century appealed from an infallible church and which was the very foundation and corner stone of the Protestant Reformation, that belief in the inerrancy of the Old Testament can no longer be maintained. In a recent commentary on the Holy Scriptures, issued by some fifty members of the Church of England distinguished for their learning and their devotion to the cardinal principles of evangelical faith, the stories in Genesis of creation, the fall of man, the flood, the building of Babel, are rejected as mythical, without historical foundation. The work is edited by a former Bishop of Birmingham, Doctor Gore, a leading theologian of England, well known for his positive stand in defense of New Testament teaching. But, however insistent this authoritative body of Christian scholars may be in their fidelity to New Testament teaching, many others will insist that Genesis and Romans cannot stand together, that with the rejection of Genesis Paul's doctrine of the fall and all the rest of his theology built upon or around those rejected myths must go with them. Science knows no fall.

The amorphous character of American Modernism precludes drawing broad lines of distinction between its various forms, its rainbow shades and colors, such lines as one may discern in European thought. American Modernism, taken as a whole, ranges all the way from shallow rationalisms and the vagaries of ignorance to the scholarly, sane, and constructive utterances of men of insight, enlightenment, and prophetic power. It is openly adopted by some really able teachers and preachers and is opposed by others of equal ability. Every one acquainted with the his-

tory of doctrine quickly discerns that much of what often passes for Modernism, such as is the product of those who write first and do their thinking later, is ancient material, a revamping of moth-eaten theories often tried and as often rejected. Of such so-called Modernism it may be said, as Tertullian said of the gnostics of his day, "What is true is not new, and what is new is not true."

In our search for a definition, sampling what is offered as we go along, the question still remains, what is Modernism? To our thinking it does not appear to be, unless pushed to extremes, a new Christianity nor a new reformation; though it may discard in large measure some creeds of the sixteenth century—some which should never have been born, since, till Methodism arose, they clouded the face of God and brought more misery into the world than they ever took out of it.

In the encyclical referred to, Pope Pius X defined Modernism, and in defining it denounced it as the synthesis of all heresies. With all due respect, such judgment must be regarded as an exaggeration, unjust and lacking in discrimination. No Modernist who may be a heretic in biblical criticism or in dogmatic theology would consider himself responsible for the opinions of Modernists in other fields, as no physician of repute in one branch of medicine would acknowledge himself a specialist in all diseases and to be responsible for their cure. In opposition to this pontifical branding a Modernist of the saner sort might define Modernism as the kernel within the husk—the kernel of truth separated from its historical setting, the basic reality of Christian faith underlying the symbolism of facts, established in harmony with the scientific and philosophic ideas of the present as against uncritical beliefs of former periods, beliefs which he does not so much deny as that he goes beyond them. Whether such definition would be satisfactory or not is another matter. But it should be said, and its truth is as applicable to one side of the question as to another, that bare facts of history have no meaning. What we put into them alone gives them significance. That Julius Cæsar was in Gaul, or that George Washington crossed the Delaware, was no more than the movement of any ordinary person capable of motion—*except* what one was to Rome and the other to the rise of American civilization. That the Lord Jesus was crucified on Calvary was, as an isolated fact, of no more significance, certainly not to those who crucified him, than the crucifixion of those other victims who died that day, *except who he was and what he was there for!* The meaning of the cross in the experience of the soul.

To sum up: Modernism cannot be confined solely to any one definite phase of changing belief. It is an attitude. As a portable definition reduced to its smallest compass we might define as a substitution of philo-

sophical idealism for New Testament interpretations of historical realities, or, as Percy Gardner would say, it is an affirmation of a spiritual and evolutionary concept of Christianity as opposed to a so-called materialistic and cataclysmic view of Christian origins and Christian belief. The root of the matter, then, lies not only in historical and scientific difficulties, but also in the conflict between idealism and realism and a surrender to the former in order to escape the consequences of the latter. But to us it appears that surrender to idealism is like jumping into the sea to avoid the storm, for it at last amounts to this. Had there been no Plato with his doctrine of ideas there would have been no Johannine doctrine of the Logos; the prologue of John's Gospel would never have been written. In our judgment, historic facts must ever remain the basic reality of belief. Even Hegel had to have a universe to start with.

If this is not Modernism, what, then, is Modernism? To many devout souls who witness the passing of their youthful beliefs like the passing of King Arthur to the mythical valley of Avalon, this change of faith brings deep sorrow and restless doubt. To such the sun is setting. Its crimson glories are slowly dying on the darkening hills. Shadows lengthen. One by one the stars come out in a lonely sky empty of God and the angels, and night settles down over all, quietly as a feather falls to the ground. The old faiths vanish as did the worn-out gods of ancient time, and their altars crumble. To others, pilgrims also of the night, but whose faces are ever turned to the morning, the present change is God's prelude to a larger day.

"Far, far away like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,"

calling us to higher levels and a more virile faith, and as we look, behold! the horizon already brightens with the rosy tints of dawn. The ages of faith begin anew! The world renews its youth!

WHAT PERSONALISM NEEDS

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THE term personalism was first applied by Prof. Borden P. Bowne to his own philosophical thinking. In the face of powerful thought-drifts toward materialistic metaphysics and mechanistic ethics Bowne asserted the integrity and supremacy of personality. With the principle of self-activity he defended the possibility of knowledge as over against agnosticism. In this he followed Kant closely. He upheld the validity of moral responsibility, resting it upon the freedom of the self, which he defended largely by showing the logical consequences of determinism. He stoutly defended self-activity as the only abiding reality. Bowne's service to sound thinking was considerable, and he wielded a trenchant pen at a rather critical period in the history of American thought.

Largely through the efforts of some of his students who have become teachers of philosophy, Bowne's teachings have been further organized and expounded. The result has been that some very valuable philosophical viewpoints stiffened up into what for a while threatened to be a philosophical cult. Fortunately this danger did not become serious. But we have had for some time another "school" or system of philosophy.

Of course it is not claimed by Bowne's followers that he originated the personalistic point of view, or personalism. The germ, and to some extent the development, of this can be found in Plato, Leibnitz and Kant, Fichte and Hegel, Herbart and Lotze, not to mention more modern thinkers. But Bowne's contribution was doubtless the greatest made by any one thinker toward vindicating and validating personality as the key-concept in a type of philosophical thinking which deals adequately with the problems of ethics and religion.

The writer enjoyed the privilege of being a pupil and personal friend of Doctor Bowne, and honors him as a very stimulating and inspiring teacher. Like many others, he has often wondered why so scant a recognition was given to Bowne by his philosophical contemporaries, and also why the system which some of the disciples have tried to build up exerts so limited an influence in the world of philosophical thinking to-day. The "Personalistic Philosophy," or "The Philosophy of Personalism," instead of being widely recognized for all that we who accept it believe

it is worth, has been ignored in many quarters, and has even called forth hostile criticism.

Why is this? Now it is hardly sufficient to answer, as some of the personalistic following have done, that it is because materialism will always be found lined up against our philosophy, since we dare to defend the values of religion. But personalism is not the only type of philosophical thinking which seeks to interpret and defend religion. While it is no doubt true that Christian theology can find more congenial points of contact with personalism than with any other type of philosophical thinking, yet such a fact fails to carry weight with many whose approach to religion has been scientific and historical, rather than theological and metaphysical. It is decidedly worth while, in my judgment, for personalists not to be too complacently sure of themselves and of their philosophy. Criticism is always in order, but polemic is decidedly old fashioned in philosophy—or it ought to be. It behooves us as personalists to ask whether there may not be inherent weaknesses in the way the personalistic point of view in philosophy has been expounded. Something evidently is needed in order that the personalistic interpretation may command a wider hearing, especially among the scientifically minded to-day. I propose, therefore, to point out certain weaknesses in the presentation from which personalism has suffered. This may suggest ways in which we may commend our points of view with greater success than we have thus far had.

I

Personalism loses more than it gains by being presented as a "system" of philosophy. The thought-world to-day is none too well disposed toward system making and system defending. An increasing number of influential thinkers are coming to feel that *systematic* exposition has its disadvantages, not to say dangers. It tends to divide thinkers into separated and sometimes hostile groups. "Schools" of philosophy are doubtless justified by the emphasis certain thinkers put upon some one aspect of experience. But when "schools" mean isolation and the claim to exclusive holds upon truth, then philosophy is threatened with the evils of sectarian division and partisanship. Another disadvantage is the urge the expounder generally feels toward what is really a fictitious completeness of the thought-structure. Under the incentive of systematic exposition the thinking is apt to be carried far beyond the limits where facts are available for verification. Thus the thinking is not merely theoretical (which may be necessary), but speculative. The desire to include all the concepts and principles needed for an interpreta-

tion of life in one unified and logically consistent system is rather deep seated in the minds of the philosophically inclined. Scholasticism defended the theology and polity of the church after this fashion. But many thinkers to-day are discovering that life as revealed by that great source of knowledge, facts, is too vast and too complex for such treatments, and the spirit of science has been demanding a modification of the traditional method of the philosopher. Philosophy can no longer stand rather aloof from science and claim the exclusive right of interpretation and dealing with meanings. To make this claim is mediæval, and tends toward altogether too sharp separations between science, on the one hand, and philosophy and theology on the other. The scientific thinker's first task is undoubtedly finding and describing facts, but he is mightily interested in the value known as truth.

Validation may be the work of the philosopher, in the narrower sense of rationally justifying his abstract ideas and metaphysical concepts. And it is true that all thinkers need some metaphysical foundation for their thought whether they realize it or not. But validation, in the broader sense of seeking assurances of the truth of working concepts and hypotheses, is surely the work of scientific no less than philosophic thinking. And besides most "facts," especially in the higher planes of experience, are not just "read off"—they are interpretations, and must be. Hence scientific thinkers, too, must deal with meanings.

There is an increasing number of scholars to-day who think that forming and defending systems of philosophy belongs to a bygone past. The scientific spirit which so dominates the thought world of to-day is hostile to system-making and system-defending. There is no "strife of systems" in science as there still is in philosophy. The modern kinetic theories of matter certainly carry physics well on beyond the realms where empirical verification is possible, but no antagonistic schools or systems have been produced. Chemists to-day are a united body of workers. They may hold varying theories concerning colloids and other recent discoveries, but nothing separates them into warring groups. They all show the same spirit and aim—not to defend their theories and build them up into "systems" of chemistry—but to keep unrelentingly at the task of exploring and determining the constitution of things. Of course, philosophers and psychologists can hardly hope for the same unanimity that workers in the field of the objective sciences maintain. The facts in the field of human experience dealt with by psychology, sociology, and in a more general way by philosophy, demand too much in the way of interpretation, and the issues are too vital. But philosophy, in order to command a wider hearing among the scientifically minded,

must give over system-making and system-defending and spend its energies in the more worth-while task of formulating and recommending well-balanced interpretations of life as a whole.

Philosophers must work with other philosophers and with the thinkers in science, whatever the name or label for the great enterprise of advancing the cause of sound thinking and helping in the solution of the difficult problems which confront us to-day. It is the task of philosophy, no less than science, to know life by first-hand contacts and to help make it richer and better.

This may result in some new labels in philosophy—if we must use labels—such, for example, as “pluralistic monists,” “pantheistic personalists,” or “deterministic freedom.” Shades of orthodox philosophers, what confusion! From the viewpoint of neat traditional logical divisions, yes. (Sympathy will have to be extended to the brethren whose logical sensibilities are wounded and whose loyalty to philosophical “regularity” is outraged.) But it seems to be coming. And in the words of the ancient classical orator, “Let those who have tears prepare to shed them.” I confess without shame that when I think in terms of the problems of metaphysics I have to be a monist. But when I am off duty as a metaphysician (which is nearly all the time) and think in terms of the problems presented by individual psychology and social science, and ethics, and inquiries into the nature of religion as personal experience, then I become an avowed pluralist, in spite of the warnings I have received against that form of philosophical faith.

Some of the personalistic brethren are apparently beginning to feel the hopelessness of a monistic view for a philosophy which deals with *human* experience. They have begun to say that personalism *has been* pluralistic! What they ought to say is that our personalism *is becoming* personalistic, which is something to be thankful for.

II

Personalism has failed to keep in touch with scientific method and scientific achievement. For example, not a few of the followers of Bowne have failed to realize the basic importance of individual and social psychology. Interpretation and validation may be important tasks of the philosopher, but he must have something more to interpret and validate than abstract concepts. These are, of course, needed for all thinking, but they are justified only when their creation is called for by problems raised through factual material. Then they are used, as thought ventures out on the enterprise of casual explanation. Personalism has not paid enough attention to empirically gained facts, and the result has

been that personalists and scientists as a rule have not come to know each other very well. They have had only a bowing acquaintance.

It is a significant fact that personalism as expounded by the followers of Doctor Bowne has been affected to a surprisingly small degree by the work of the biologists, psychologists, and sociologists during the past ten or fifteen years. Professor Bowne himself seemed to lack interest in the growing scientific psychology of his day. The writer well remembers some of his sarcasms directed against those who were taking psychology into the laboratory in these early days. Stanley Hall, Scripture and Ladd (who was with Bowne under Lotze at Göttingen) worked with the pioneer experimental psychologist in his laboratory at Leipzig. James, who was a brilliant student of philosophy, identified himself with the development of a science of the mental life and became the recognized master in early psychology. But Bowne's psychology remained upon the older basis of philosophy and was of the *a priori* type. This may be seen by a very cursory reading of his *Psychological Theory*, a book which was obsolete soon after its publication. Doctor Bowne's psychological discussion was to a large degree theory of knowledge and showed the primacy of his metaphysical interests. This, of course, put him rather out of touch with the scientifically minded scholars and resulted in his isolation from some of the most influential groups of his day.

Personalism to-day needs closer contacts with science. There is nothing in the findings of biology or psychology which stands in the way of an effective presentation of the personalistic point of view. It is true that many scientific thinkers have taken a mechanistic view of human life. But this is not necessary. The mechanistic view has its place, but a materialistic philosophy is by no means the only implication of mechanism. Personalism must show that mechanism needs to be supplemented with formulas of analysis and interpretation that are more adequate on the higher levels of human experience. The formulas of behaviorism find a place when analytic thought deals with the problems of human adjustment. We do not need to belabor behaviorism, as some of us have done. This is only to foster pugnacities and divisions which are unworthy of the scientific spirit. The behaviorist should be told, not that he is wrong, but that he is a poor thinker to offer his formulas for the analysis of the *whole* of human experience. Determinism does not cancel responsibility nor cause the bottom to drop out of ethics, as we were once taught. Ethics is now written as a science as well as a philosophy of the moral life. Some personalists need to learn this and bear it in mind, and find a place in their thinking for both determinism and free-

dom. The assumption that every human being is "endowed with personality," and that personality must imply moral freedom, is a bit too doctrinaire for to-day. Let the personalist not base his belief in freedom on "logical consequences" of its denial in certain cases. Wholesale denial is as unscientific as wholesale affirmation. Personality is not an endowment. It is rather an achievement, wrought out in experience, and the problem, when we leave general abstractions and deal with particular individuals, is always how far has the organization named personality gone? How much freedom has been gained? Let the personalist acquaint himself with the analytic psychologist and the sociologist, and even the psychopathic physician, and learn what life is from actual "cases." This will save him from always dealing in abstract generalities like "mind" and "personality" and "experience" and "freedom" and "man" without checking up the accepted and traditional meanings of these concepts with actual fact knowledge of the experiences of particular persons.

III

Personalism needs to cultivate the genetic approach in much of its thinking. As a concrete example, let us take the traditional treatment of consciousness. One of the most fruitful principles for which we have to thank biology is that the tracing of the development of any organic process affords insight into the function or meaning of that process. How much better to trace the biological history of consciousness than to seek logical definitions. We were formerly taught that all attempts to define or explain consciousness presupposed the very thing we sought to explain. Logically this is true enough, but what of it? The genetic approach affords an insight into the meaning of consciousness and its place in the evolution of mind. One searches in the works of Bowne and cannot find a glimmer of the biological approach in his discussion of consciousness. But personalism to-day must avail itself of the conclusions of psychology. Mind must be thought of in terms of the developing powers of adjustment, first unconsciously as behavior of increasing degrees of complexity, and then consciously as conduct, or the more or less consciously controlled activity of growing selves. When one reads Kant he sees at once that "the mind," "intellect," "reason," etc., refer to the generalized adult normal consciousness. The idealistic philosophical tradition has followed Kant in this respect.

The dynamic and evolutionary view of mind vacates most of the puzzles of the problem of knowledge with its dismaying "Egocentric predicament," and interminable debates between "epistemological monism" and epistemological dualism! When consciousness is recognized as

a dynamic emergent in developing human adjustment—that consciousness appears only where there is conflict or choice to be made, only when the unconscious reactions cannot afford adequate and satisfying adjustment—then the futility and almost tiresome logical cleverness of much discussion in “epistemology” becomes apparent. Some personalists would think better if they could forget about Kant for a while and learn some biology and psychology. Then the genetic and dynamic conceptions of psychology, and even analytic psychology in its maturer form, might help to a clearer understanding of the nature and function of consciousness. Following this lead further brings us to our last recommendation.

IV

Personalism needs to avail itself more liberally of the new light which psychological investigation is throwing upon the nature of personality. Professor Bowne was content to define personality as self-consciousness and self-determination. That was well enough perhaps for twenty-five years ago, but it is very inadequate to-day. We cannot neatly define our basic concepts and then proceed to erect logically our thought-structure. That kind of performance is not commanding much attention to-day. It smacks too much of the methods of scholasticism. We personalists, in spite of our name, have been curiously remiss in attempts to build our philosophy upon a study of real persons. We have not realized that whatever has been true of the past, to-day philosophy needs to learn what experience is in terms of the actual facts. Talking about “experience” without any attempt at factual findings has been a thin disguise, in which some students of personalistic philosophy have tried to pass for empiricists—especially after they have heard that “empirical” is a word which has come to be in very good repute in philosophical circles of late.

In closing, let me suggest that, in spite of many well meant admonitions, some of us who call ourselves personalists realize that philosophy and science cannot be kept apart like oil and water in these modern days, much as Thomas Aquinas and his descendants have insisted they should be. As a philosophy, personalism, while it has been long on metaphysics, has been pretty short on science. As a result the personalistic group have found themselves misunderstood and ignored by realists and others whose philosophical thinking takes account of scientific achievement. But the task of philosophy is, I repeat, to interpret life—life as we find it. And we must find it—find what it is like in order to interpret it, and to formulate those general insights into truth which are always necessary to a trained leadership. Philosophy’s task, no less than that of science, is

to help us to a more complete and rational control over the self and human nature. The time has come to forget, part of the time at least, what particular brand of idealists or realists we think we are. Philosophy "bakes no bread," but it had better look to its great task of furnishing more light on human living through the development, not so much of keen logic, but of broad and comprehensive thinking. And personalism has the power to bring a greater contribution than it has yet made through its intelligent emphasis upon that greatest human value—the person.

A BEHAVIORIST'S LAMENTABLE LULLABY

Shadows stealing from the west
Stars shine silently, one by one;
Mechanistic means that call to rest
Now that our machine is done:
Hush-a-bye, now lay it nigh,
We are weary of the day.
Ah, that sigh claims stimuli,
I for duty, you for play.

What, not weary—will not rest?
Ah, those complex nerve reactions;
Physiologic phases that fill with zest,
Climatic reflex factions!
It is so, for you must go
Right to bed; upon my soul
Don't you know, you lack ego?
You're but a clock beyond control.

Ah, dear, you don't understand,
You're but a creature of circumstance;
Environment makes dire demand
Denying you of intelligence:
Ah, to some, my precious one,
You're but a chemico-physical.
That may be; but to me
You are ever all in all.

Westerly, R. I.

HENRY CHARLES SUTER.

FOR A BETTER CHURCH HYMNODY—II

THE QUEST FOR THE BEST TUNES

JOHN ROBERT VAN PELT

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THE new spirit of progress and reform in Christian worship is calling for better tunes quite as loudly as for better hymns. In the matter of our hymns three things, as we have seen, are demanded: Christian purity and catholicity in the content of the hymns, without the sacrifice of lawful freedom and variety; modernity, joined with the cherishing of the best that past ages have produced; and a decided raising of the literary standard. In respect to the tunes the demand is very similar. The tunes of our choice should, in the first place, be of a character or quality that renders them specially fit to be mated with words of pure Christian devotion and to stir within us the noblest and holiest emotions. They should, in the second place, be judiciously selected from the widest range of Christian psalmody, since all things are ours; yet this broad inclusiveness must not be so conceived as to involve a disregard of the perfectly normal differences of taste and usage that naturally develop in different countries and in different branches of the church. In the next place, our hymn-tunes should be truly adapted to the conditions and needs of the present age. The modernity of a tune, however, does not at all imply that it is new, but only that, whether new or old, it proves itself thoroughly serviceable in our day. And finally, a healthy criticism must eliminate all but the really good tunes.

We seem to-day to be standing—many of us, perhaps, quite unconsciously—in an early stage of a new era in church music. The really great eras in church music have been few and distinctly marked. The names of Ambrose and Gregory stand for the greatest accomplishments in this field before the Reformation. In the sixteenth century Palestrina wrought a great reform in the music of the Roman Catholic Church, but his music was for the choir, not for the people. A little earlier in the same century Luther set all his followers a-singing. The style of tune then introduced (known as the German or Lutheran chorale) has never been surpassed in richness and grandeur. It developed in considerable variety until it received from Bach its crowning touches; and it still rules over the hearts of the Protestant people of Germany and other countries of northern Europe. The German Catholics, too, have their

chorales, which have nearly the same general character as those of the Protestants and are wonderfully impressive when sung in a great church like the cathedral at Cologne. Soon after the upspringing of the Lutheran hymnody came the remarkable development of the psalm-tune in Geneva, which in turn was quickly followed by the psalmody of Great Britain, together with some fine ecclesiastical music of a different type. The psalm-tunes of England and Scotland sometimes fell far below the standard established at Geneva, yet in a number of instances they reached eminent heights. This type of psalmody, including a few tunes brought over from Geneva, held undisputed sway in England, Scotland, and the New England colonies until the early years of the eighteenth century, when a new type of hymn-tune appeared. This new type (characterized by a flowing movement in contrast with the more rigid structure of the old psalm-tunes, and well represented by the tune "Easter Hymn," Croft's "St. Matthew," and the tunes of Jeremiah Clark) gained favor in England more rapidly than in Scotland and the colonies. After the middle of the century the new style of music was decidedly predominant in the English churches. Admirable in its beginnings, it later degenerated into an excess of showy flourishes, which now seem quite intolerable. Yet even in the period of its worst degeneracy a few writers were producing really noble tunes. No further event of really first-rate importance in the domain of hymn-singing occurred until the appearance of *Hymns Ancient and Modern*, in 1861. I do not forget the other interesting developments in the interval. There were the stirring "Methodist tunes" (such as "Diadem") in England and the "fuguing tunes" of Billings and others in America, but the scope of their influence was limited. Even the hymn-tune writing of Lowell Mason and the group about him, though it dominated our American psalmody for half a century, was not of epoch-making significance. It represented no distinctly new type and it gained no great favor or influence in other countries. The strong and moving Welsh tunes, now rapidly coming into favor everywhere, and the beautiful French ecclesiastical melodies can find no place in a list of epoch-making movements in Christian song; for they have hitherto been strangely little known outside the lands of their origin. The *Hymns Ancient and Modern*, on the other hand, did introduce a distinctly new type of tune, which gained an unparalleled popularity in all English-speaking countries. Whether for better or for worse, the publication of this little book in 1861 marked the beginning of an epoch in hymn-singing. In spite of some quiet yet persistent and well-considered criticisms it swept on in unhindered triumph for four decades—indeed, in some quarters, for a much longer period. There was, however, still

another movement, in the main contemporary with that represented by *Hymns Ancient and Modern*, which rightly demands some notice. It is the "gospel songs" movement of the Bliss and Sankey school. The "gospel songs" were designed for use in mission services, and in this use they gained an immense popularity. Moreover, many of them proved a means of much blessing. But the fact that in many places they largely displaced the "standard hymns" in the ordinary services of the church (including the Sunday school) has always been looked upon with marked disfavor by the most influential leaders in the various churches. An astonishingly small proportion of the enormous output of hymns and tunes of this type has been able to hold the interest of the people for a long period. The very type itself seems to have suffered a marked deterioration in the last two or three decades. Almost the entire mass of the "gospel hymns" put forth in recent years is of a quality to make the judicious grieve. Nevertheless, a few of the hymns of this general class, especially some of the earlier ones, hold a secure place in the hearts of the people and have been rightly admitted to some of the most critically edited of hymnals.

Such are the great landmarks in the history of hymn-singing. Having swiftly glanced at them, we turn our thoughts to the matter of Christian worship in the critical and momentous day in which we live. As in every other thing, so also in the domain of religious art, it is but natural that we should feel the urge to move forward by hitherto untried ways to better and higher things. But let no one fancy that the conviction that we are entering upon a new epoch in hymn-singing is merely the product of the optimistic spirit of a few ambitious and gifted workers in this field. In every period men of faith and courage look and strive for better things. We have here to do with a definite and determined reform movement. The leaders of the movement evidently feel that they are called, like Jeremiah, not merely to plant and to build, but also to root out and to pull down. They show an almost fierce determination to uproot a large part of the production of hymn-tunes best represented by *Hymns Ancient and Modern* (old edition, complete in 1889) and by the school of composers best represented by Dykes, Barnby, Stainer, and Monk. The unquestioned eminence of the leaders of this reform movement and the evident sincerity of their position oblige us to give careful consideration to what they have to say and also to the work which they themselves have to offer.

A survey of the leading hymnals in current use in English-speaking countries reveals a remarkable situation. Apart from a few notable collections representing, in one way or another, the reform movement, they

generally show a striking predominance of the tunes of the Dykes-Barnby-Stainer school. American hymnals naturally offer also a large number of tunes by Lowell Mason and others of the same school, for these tunes were once completely dominant in our hymnody. Representative British hymnals have retained rather more of the old psalm-tunes than we find in American collections, including two from Geneva, namely, the "Old Hundredth" and "The Commandments." Both British and American hymnals include a small number of fine German chorales. Their selection of English tunes from the eighteenth century is generally careless and unsatisfactory. They take no notice at all of the beautiful modern French tunes and have gathered none of the gems to be found scattered among the hymn-books of the smaller countries of Europe. Even the powerful Welsh tunes, with the single exception of Joseph Parry's "Aberystwyth," find little or no recognition. As for the ablest church composers of the Victorian era (Goss, Gauntlett, Henry Smart, S. S. Wesley), the editors of the most popular hymnals, though showing them genuine respect, gave the most decided preference to the work of Dykes and the group about him. In America the situation—still apart from a very few books representing a reform tendency—is rather worse than in England. We have set aside many of the noblest of the older melodies which the English have done well to cherish; we have accepted the mid-Victorian Anglican music more unreservedly and with a more uncritical enthusiasm than the English themselves; and we have let in a flood of new compositions, which, for the most part, represent an imitation of the Dykes-Barnby type of hymn-tune, with the occasional addition of elements calculated to render the tunes a bit more sprightly. Astonishingly few of these modern American tunes have won general favor even among ourselves. Perhaps the most successful of our hymn-tunes from the last three decades of the nineteenth century are Ward's "Materna," Cutler's setting of "The Son of God Goes Forth to War," and Warren's "National Hymn." They all have genuine merit, but no one of them can be called great. Certainly a few other fine tunes have been produced in this country in the last sixty years. The work of Horatio Parker deserves special mention, in spite of its general lack of that indefinable quality that takes possession of the hearts of the people. His tunes are robust and dignified, and they represent a healthy tendency. But when we muster America's production of "standard church tunes" (as distinguished from the "gospel songs"), we can find scarce a dozen that have enough distinction even to make a hopeful bid for admission into the golden treasury of the church's choicest melodies.

Such, then, was the situation in the matter of hymn-singing at the

close of the nineteenth century: the Dykes-Barnby-Stainer school of composers had almost complete possession of the field. Indeed, in many quarters its domination seems to have continued in full force even to the present hour. Yet from the very beginning the music of this school has had its critics. In the earlier years of its triumphing men like S. S. Wesley, Gauntlett, and Smart, while recognizing certain real merits in it, made no concealment of their disapproval of certain highly characteristic tendencies in the work of the group of which Dykes was the chief figure. The doubts and questions, and the criticisms, at first quite unobtrusive, kept gathering force until at last they swiftly assumed an attitude of fierce attack. The first clear notice of the existence of a state of war was given in an essay on *Some Principles of Hymn-Singing*, by Dr. Robert Bridges, now Poet Laureate, which appeared in the first number of the *Journal of Theological Studies*, 1899. Since that time the question of taste in hymn-tunes has been much discussed, especially in England; but perhaps nothing weightier or more suggestive has been written than Dr. Bridges' essay. Those who are interested may be referred to three little books on *Church Music* by M. F. Bell, S. H. Nicholson, and A. S. Duncan-Jones, respectively; to Gardner's *Worship and Music*; to Riley's *Concerning Hymn-Tunes and Sequences*; and to Martin Shaw's *Principles of English Church Music Composition*. But also the older *Studies in Worship Music*, by Curwen, must not be disregarded, even though their orientation is that of a period now well past. But occupation with these critical and theoretical studies can be of no real value to us unless they lead us to undertake an intensive study of the hymn-tunes themselves. And we need not be expert musicians to have a discerning ear for the good in church song. True art has a universal appeal, and the great public is the court of last resort. It is, moreover, a truly competent court, even though sometimes bewildered for a season by false pretensions. Therefore all who are really concerned in behalf of good hymn-singing are urged to become earnest and critical observers of the tunes in current use and to plunge into the study of those modern hymnals that seriously strive for better things.

In addition to the able discussions of the principles of church music in general and of hymn-singing in particular, we should study a number of representative modern hymnals. Most of the American hymnals of the last quarter-century represent, as a matter of course, an effort toward improvement; but the improvement aimed at was generally conceived as lying within the limits of an accepted type. Very few of them have manifested any sense of the need of reaching out toward a higher type of music. The American hymnals which seem to me to

point—some of them more, some of them less definitely—to better things musically are the *Harvard University Hymn Book*, the *New Hymnal* (Protestant Episcopal), Dr. Benson's *Christian Song*, the *Riverdale Hymnal*, and—in a qualified way—the *American Student Hymnal* (1928). This last is the only one of the series of hymnals put forth under the hand of Professor H. Augustine Smith that shows any distinct influence of the spirit of reform in hymn-singing. Yet one's praise of the book must be seriously qualified; for, side by side with some of the most splendid specimens of hymn-tunes, one finds a number of tunes utterly unworthy such high company. In England, on the other hand, the collections representing a real forward movement are more numerous and their work is far more thorough-going. The first (and to this day in some respects the most radical) exponent of the reform movement was the *Yattendon Hymnal* (1899), edited by Robert Bridges and H. E. Wooldridge. The chief object of this sumptuous book (which was never designed for the general use of congregations but for the use of choirs) was to recover forgotten or neglected old tunes of great merit and to introduce to English use some magnificent French and German melodies hitherto passed by because we had no English hymns in the proper meters. To supply this lack Dr Bridges made translations and adaptations, or wrote original hymns, all of which he accomplished with rare taste and skill. Mr. Wooldridge (d. 1917), a most competent musical scholar (to whom Dr. Bridges would have us ascribe the chief praise for the musical merits of the book), either sought out or himself supplied the choicest of harmonies. Seven of the hundred tunes in the book are from his hand; the rest are old.

In the hands of Dr. Bridges the reform movement might, at the first glance, seem to be merely a classicist's reaction, merely an effort toward the repristination of the æsthetic standards of by-gone ages. But it is not so. Dr. Bridges and the other leaders of the movement are forward-looking men. They are seeking to prepare the way for the coming of a wealth of new musical creations for the church's use. But they are persuaded that the road to a new and better era in psalmody lies through a fuller appreciation and a heartier use of the best that has been wrought out in the past. They are also persuaded that much that characterized the type of hymn-tunes so much admired a few years ago must be repudiated.

In 1904 there appeared wholly new editions of three important British hymnals: the *Methodist Hymn-Book* of the Wesleyan Methodists; *Church Hymns*, an Anglican hymnal representing moderate churchmanship; and *Hymns Ancient and Modern*, representing more pronounced

High Church principles, and incomparably the most popular of the hymn-books designed for use in the Church of England. The first of these is a very interesting work, standing very far in advance of its predecessors; yet in the choice of tunes it barely measures up to the standards of the day. The new *Church Hymns*, while decidedly better than the old, has contributed but little to the forward movement in church music. With the new *Hymns Ancient and Modern* the case is different. It represents—though really in a very moderate fashion—the reform movement. Lovers of the old book, however, generally rejected the new. In their eager anticipation they had bought an almost incredibly large edition in advance of its publication, only to suffer a bitter disappointment. The surprising situation thus brought about has, however, turned out to the furtherance of the new movement; for in this way the question of good and bad in hymn-tunes was forced upon the attention of a large public, with the result that the views of the reformers have from that time on been steadily gaining ground. In response to a clamorous demand from many quarters, the publishers added an appendix to the new book, containing a large number of the dear old mid-Victorian tunes which the editors had discarded. Yet, in spite of this concession, most of the churches still clung to the old book. In 1916, however, a “second supplement” was added to the old book—it was called “second” to distinguish it from the supplement of 1889—and this “second supplement” represents the reform movement even more happily and convincingly than the “new edition” of 1904 is fitted to do.

Memorable as the year 1904 must remain in the history of hymn-book making, the year 1906 has still greater significance; for in that year appeared the *English Hymnal*. Concerning the musical significance of this book Martin Shaw has expressed himself as follows. “In England the wrong men nearly always get chosen for things that really matter. So let us give due thanks for the heaven-sent inspiration that led Scott Holland to suggest to the *English Hymnal* compilers that they should ask Vaughan Williams to be the musical editor of the book. Its appearance in 1906 was the most important thing that has happened in the history of English church music since the death of Purcell. It is not a perfect book. No hymn-book ever was or will be. But it stands for the new spirit in religious music as nothing else does. . .” This does not mean that the number of original compositions offered is large, for such is not the case. The distinction of the book lies in the quality and variety of the types represented. Like the new *Hymns Ancient and Modern*, it makes large use of the ancient plainsong melodies. The selection of German chorales is very judicious. Here for the first time in an English

hymn-book was any large use made of the rich Welsh tunes and of the beautiful modern French ecclesiastical melodies. But the most striking peculiarity of the choice of music in the English Hymnal is its extensive use of "English traditional melodies." Many friendly critics of the book have complained that Dr. Vaughan Williams carried his use of the old folk-songs too far. Perhaps they are right, for even a good idea can be carried too far. Yet one can hardly be too thankful for the introduction of the best of these tunes into the services of the church. Such melodies as "Kingsfold," "Shipston," "Monks Gate," and "King's Lynn" are both strong and beautiful.

A collection of rare merit is the *Oxford Hymn Book* (1908). It contains, I should say, not one poor hymn and extremely few unsatisfactory tunes. Being designed primarily for use at Christ Church, Oxford, it is but imperfectly adapted to the requirements of an ordinary parish church, therefore has enjoyed no very extended use. Yet there are very few hymnals that so well deserve patient study. The musical editor, Dr. Basil Harwood, has given the place of pre-eminence among composers to Samuel Sebastian Wesley. One may feel that the editor's just preference has carried him somewhat beyond the point of due proportion, and yet be grateful for every serious effort "to recall attention to these compositions of so great a writer."

In the year 1910 the Rev. G. R. Woodward, a very learned and enthusiastic hymnologist, published his *Songs of Syon* (fourth edition, with minor alterations, 1923). Not at all designed for parish use, the book is a wonderfully rich storehouse for the hymn lover. The materials, both words and music, represent many periods and peoples, while the editorial care has been thorough and accurate in the extreme.

In the last few years five or six notable hymnals have appeared in England. The *Fellowship Hymn-Book* (new edition) is on the whole a significant book, though scarcely so in the matter of music. The following have real significance musically: *A Students' Hymnal* (musical editor Sir Walford Davies); *Public School Hymn-Book* (Geoffrey Shaw); *Songs of Praise* (P. Dearmer, Vaughan Williams, Martin Shaw); *Hymns of Western Europe* (Davies, Hadow, R. R. Terry); *Church Hymnody* (Presbyterian; new edition; Dr. David Evans). One would be rewarded also by examining the *Catholic Westminster Hymnal* (R. R. Terry). Of all these, the *Songs of Praise* is undoubtedly the most interesting. Naturally it resembles the *English Hymnal*, but Dr. Vaughan Williams thinks it "a great improvement on that book." Bad tunes have been discarded and some new good ones have been discovered. Folk-song is here at least as much in evidence as in the old book, but the selection has been more

careful. Several stirring songs not of a specifically religious character are introduced, for example, a cento from Walt Whitman's "Pioneers," (set by Martin Shaw), and O'Shaughnessy's "Music Makes" (set by S. H. Nicholson). Here, too, (as also in *A Students' Hymnal*) is to be found Sir Hubert Parry's brilliant setting of William Blake's "Jerusalem."

But, after all (many an impatient reader may be asking), what is the matter with tunes of the Dykes-Barnby type, which we have learned to love so well? In answer I would say, first of all, that I am not one of those who would reject that whole group of composers, root and branch. The type itself—that is, the hymn-tune shaped after the manner of the modern "part-song"—has, I believe, its rightful place. But that place, I hold, is a decidedly restricted one. It is a rare thing that a tune constructed on these lines can so lay hold on a congregation of worshipers as to sweep them onward and upward in an adoration that is at once forgetful of self and unconscious of any difficulty in the tune. But the part-song tune, being of delicate construction, requires delicate handling; we dare not "let ourselves go." "When shall I hear such lusty singing in Trinity?" So Phillips Brooks once wrote from Berlin after listening to the grand congregational singing in one of the great churches of that city. The right answer could only have been: Never, so long as the Trinity congregation clings to the ideals of hymn-singing that were then dominant, especially among Anglicans. Many a time I myself, in my student days, listened to a mighty sermon by Doctor Brooks, only to have it followed by a hymn set to a sweet but feeble tune and sung in the die-away fashion so much affected in those days. Still, we must freely acknowledge the lawfulness of the type. At the same time one must insist that the part-song is very ill suited to the musical inexperience of any ordinary congregation. Moreover, this type or form naturally tends to over-delicacy and even to sentimentalism. At any rate, very many of the tunes by Monk, Dykes, Barnby, Stainer, Calkin and the rest are decidedly sentimental. Now, music may be infinitely sweet and tender without being sentimental. Sweetness and tenderness are essential elements in true and right living; therefore they have a rightful and necessary place in our worship of the God of love. And doubtless it must be a large place. But this gives no warrant to sentimentalism. Doubtless sentimentalism is a quality that may intrude itself into human life and art in widely variable measure. In the case of the class of tunes that I have in mind the sentimentality is not very pronounced: enough to allure, rarely enough to disgust. Here the malady, which tends to grow into a soul-destroying thing, appears in a comparatively mild form and is held in check. In its essence, sentimentalism is to cherish feeling for its own

sake, to make a specific object of it; to depart (in greater or lesser measure, and perhaps quite without realizing what one is doing) from the self-forgetful contemplation of reality in order to indulge one's own emotions. In our relations with our fellowmen sentimentalism is a self-regarding departure from simplicity and straightforwardness. In religion it is essentially the same: a disposition to regard the creature rather than the Creator. And as for the mid-Victorian tunes, it is the judgment of almost all the leaders of musical opinion to-day that a large proportion of them have in them enough of the vice of sentimentalism to warrant their exclusion from the number of the church's choicest treasures of song. Many thoughtful persons have pointed particularly to a certain plaintive quality that appears in many of these tunes, a quality scarcely in keeping with the joyous and triumphant spirit of the gospel. But sentimentalism is not the only fault charged against them. Many of the tunes are strikingly artificial, having more form than soul. They are, in many instances, like people of an over-nice and self-conscious manner; and, in point of musical technic, like men who have more learning than native talent and force.

Among the tunes that sprang from this group of composers mention may be made of some which the more moderate critics would retain (the more radical ones would save nothing). Tunes by W. H. Monk: "Merton," "Eventide" (this not without some hesitation), and possibly one or two others. By Dykes: "Nicæa," "St. Cross," "Dominus regit me," and—with some reluctance—"St. Cuthbert," "Hollingside," "Gerontius," and "Lux Benigna." "St. Aëlred" is admired as a part-song, but is regarded as rather unsuitable to congregational use. Some extend a temporary or provisional grace to "Melita." "Strength and Stay" still has its admirers, as has "St. Oswald." There are several more to which the people will fondly cling for some time to come. And it must be granted that many of Dykes' tunes possess, in spite of all the critics, a peculiar charm. As for Barnby, many of the modern critics have rejected all his tunes. Perhaps "St. Chrysostom" is the best of them. "Laudes Domini" seemed tolerable until we heard Bourgeois' "Genevan Psalm 3" sung to the same words. "Sarum" ("For All the Saints") has been supplanted by Vaughan Williams' "Sine Nomine." Stainer is on the whole the ablest musician of the group. He wrote many hymn-tunes which, for the most part, are characterized by a certain chaste beauty. Scarcely one of them, however, is strong enough to take possession of the soul, and not one has made itself indispensable. As for the work of other members of this group, at least one tune by Hopkins and perhaps two by Tours seem to me to deserve recognition. Sir Arthur Sullivan,

who made some ventures in the field of hymn-tunes, can hardly be reckoned with the school now under consideration. One of his tunes, the brilliant and stirring "St. Gertrude," gained an immense popularity, which it seems destined long to hold, in spite of the oft-repeated objection that its tone is too secular.

But what, after all, are the marks of a good hymn-tune? And is there a sufficiency of good ones available? The latter question may be answered with a categorical yes. There is extant a multitude of fine hymn-tunes. Two qualifying statements, however, must be added. *First*, a tune may be intrinsically very strong and fine, and yet not be quite "available" for a given age or for a given people. There are musical utterances so universal in their nature, so timeless, so convincing in their elemental beauty, that they seem to lay a deathless spell upon human hearts everywhere. Such creations, however, are few and rare. The most of man's creations "have their day, and cease to be." Yet there are two things which man's best endeavor can achieve in any age or season: it can bring forth that which is at least "beautiful in its time"; and it can point the way to higher achievements. And thus it proves true that even that which seems to be but transitory beauty "can never pass into nothingness." *Secondly*, in obedience to a law of nature and of the Spirit of life in the church, there should be a stream of fresh artistic creations. As it is the inward essence of worship to bow our naked souls before the presence of the Divine Majesty, so we should use every endeavor to find the outward form that shall prove the fittest vehicle to express our present sense of our present spiritual relations and desires. In every age and in every land Christian men have a right to worship God in their own idiom. We shall do well, therefore, while holding fast the glorious melodies of other ages, to give a cordial welcome to new ones. But let us at the same time be very zealous to guard the sanctuary from the flood of unworthy and even debasing music which still surges about us and from which the church has already suffered so much.

But now as to the former question: What are the marks of a good hymn-tune? I would here—before proposing a specific answer—reiterate my conviction: that true art is universal in its appeal; that the deeper the insight of a work of art into the essence of beauty, the more nearly universal will be the response of appreciation. This implies that every normal man has a capacity for the appreciation of art. In particular, it implies that we can all learn to judge a hymn-tune. But, alas! every man has also a fearful capacity for the perversion of any and every one of his faculties. In the realm of taste generally, and of musical taste in particular, not only individuals and groups but even whole genera-

tions may suffer decadence or perversion. What I am contending for is that, given a full hearing, every work of art will at last stand or fall on its merits; also, that every one of us can gain freedom from the tyranny of the fancy of the moment and learn to note the marks of essential beauty. In particular, we can learn how to discern between the good and the bad in hymn-tunes.

The criteria of a good hymn-tune which I venture here to set up are not the invention of any individual or group. They represent the widest possible consensus of opinion of those who have put themselves to the pains of thinking the matter through. Viewed in the abstract, they can hardly fail to gain universal acceptance; when we come to their concrete application, some pretty wide differences of opinion will be sure to appear. These differences, however, gradually resolve themselves. Sooner or later the world is bound to recognize a masterpiece.

Like every work of art, a hymn-tune is a union of soul and body. And the soul is more than the body. Yet it is only through the body that the soul can be reached; for "the body from the soul its form doth take"; a normal body is the true expression of the soul. With this truth in mind we may venture upon certain propositions concerning the soul or spirit of a hymn-tune, and concerning its body or form.

First of all, then, the soul of a hymn-tune should be the pure worship of Almighty God. Our songs must not be devoted to our own pleasure or to the entertainment of our fellowmen, but to the glory of God. For this reason we should, in our worship, renounce every sort of music that we cannot bring as a pure offering before the throne of God. Sentimental tunes and rowdy tunes alike we sing for our own pleasure; therefore they are not vehicles of pure worship. In respect of form, it must be granted, there is no definite line to be drawn between sacred and secular music. Yet we all know that some kinds of music can make only an earthly or sensuous appeal, while music of other types can lend mighty wings to the noblest thoughts and the holiest aspirations. Moreover, in seeking for the purest expression of the spirit of worship we are seeking also for the highest attainable beauty; for nothing less than our best is pure worship. And in this beauty we find an ineffable pleasure, which is all the deeper because God gives it unsought.

As to form, the supreme requirement is a good, strong melody. The harmony, too, should be happily wrought out; there should be interest and movement for each of the voices; and the parts should be so blended as to enhance the power of the whole composition. But no good hymn melody depends upon the harmony for its main force and effect. Con-

gregational singing should generally be in unison; and the people require a melody that seizes upon mind and heart and is strong enough to bear them heavenward as on mighty pinions. Our hymn melodies should be of many types, but all should lie within a reasonable compass: with rare exceptions the upper limit should be E. A melody beautiful in itself becomes anything but beautiful when sung by voices that must strain after the higher notes. A good hymn-tune is free also from other embarrassing features, such as very unusual and difficult intervals and forced or startling modulations. Melody is made up of two fundamental elements: sequence of tones, and rhythm. A *good* melody is the happy union of a beautiful tonal sequence and a fitting rhythm. An ideal melody is ideally strong in each of these elements, and its beauty is their joint offspring. The deep significance and mysterious power of good rhythm deserve special notice, for many composers of church tunes have seemed indifferent to this essential element in good melody. A really good hymn-tune has "go." This quality is native and inherent in a good tune. No conductor of singing can put it in; his function is to perceive the quality and bring it out. A tune has "go" if the elements are so mixed and blended in it that people are powerfully attracted to join in the singing of it and experience a joy and enlargement of soul when they do sing it. Now rhythmic power and charm, for which we seem now to be gaining a fresh appreciation, are qualities that may belong to a majestic, slowly moving chorale or psalm-tune just as truly as to the most popular secular melodies. If rhythm constitutes a very large part of the charm of "Dixie Land" and "Tipperary," it is a scarcely less important factor in "Wachet auf" (original version), "St. Matthew," or "Easter Hymn." I am not contending that all good tunes have a sharply defined rhythmic measure. On the contrary, some of the loveliest tunes have "free rhythm," a rhythm variable according to the varying stress in the words; yet it is none the less rhythm for all that. Rhythm is graceful and consistent movement; and that movement may be either metrical or free. Furthermore, a good tune, when viewed as a whole, must reveal an architectonic skill in its construction. It must have—no matter how short it may be—a certain air of breadth and amplitude; there must be a good measure of variety; there must be some point which is the center or climax of interest; and there must be some controlling design that gives unity to the whole. Finally, a principle that in reality stands before all the others: a good hymn-tune is one that is so conceived and constructed as to serve fitly and well as a vehicle to afford a worthy expression of the sense and spirit of the words to be sung. The tune must not be of a style that tends to divert the worshiper's attention from the matter of the

words to its own beauties. Augustine was surely in the right when he declared he had a sense of guilt whenever he discovered himself taking more delight in the singing than in the matter of the song.

The principles here set forth may be well illustrated by examples taken from the *Methodist Hymnal*. I shall be more ready to point out the merits of the good tunes than to dwell upon the faults of the bad ones. Yet, whether I praise or blame, I ask nobody to accept my judgment. I do, however, earnestly invite the reader to bear a part in the endeavor to discover the best and to further its use.

Let us first glance at a few tunes of unquestioned merit. The majesty of "Nun danket" (30) and "Ein' feste Burg" (101) is apparent to all who hear them properly sung. But they must be sung in a slow and sustained manner, and (by the congregation) in unison. Those who are habituated only to slight, tripping melodies can at first make nothing of these wonderful chorales. Another fine German chorale is "St. Theodulph" (31); this is to be taken less slowly than the former two, but even this must on no account be hurried. We have in our hymnal only one of the grand Genevan psalm-tunes, namely the "Old Hundredth." It is a superb tune if sung slowly and with well-sustained tones. Not, to be sure, with the excessive slowness sometimes heard. It is, however, even better when sung in its original, more spirited form: a minim, four crotchets, three minims; and so again in each of the other lines. In certain quarters this delightful form of the tune is now in common use. If anyone fails to admire the five old English and Scotch psalm-tunes in the book—Tallis' "Canon" ("Evening Hymn"), "Winchester Old," "Dundee," "St. Ann," and "Hanover"—it can only be because he has not had an opportunity really to know them. The light manner in which they are raced through in many of our churches quite perverts and ruins them. Such tunes were made for a stately, well-sustained movement. Most of our modern tunes were constructed with a view to a rather rapid movement. Let these, then, have their rights and be sung as they were made to be sung; but let the others, too, have their rights and be treated according to their true nature. I have heard "St. Ann" sung in one of our leading churches at the speed of 108 metronome; yes, and the hymn that was thus rushed along was "O God, Our Help in Ages Past." "Winchester Old" naturally moves less slowly. However, I recommend its restoration to its original form, with long notes at the beginning and end of each line. "Wareham," or "All Saints" (215), is a noble tune, one of the very best examples of the flowing style of the eighteenth century. It was written in 1738, before the period of degeneration set in. Another fine specimen of this general style is "Easter Hymn" (156),

which appeared anonymously in the collection *Lyra Davidica* in 1708. Late examples of the type, but still uncorrupted by the depraved popular taste, are "Miller" (properly called "Rockingham"), so generally sung to "When I Survey the Wondrous Cross"; "St. Stephen" (86); "Darwall" (26); and "Duke Street." Two tunes by Samuel Webbe, the elder, deserve special praise: "Novello" (properly called "St. Thomas"), set to "Lo! He Comes with Clouds Descending," and "Melcombe" (187). By the same perversity that has injured so many of the older tunes, the custom has grown up in some churches of singing "Melcombe" rather rapidly and without the suggestion of a pause until the last note is reached. The apparent reason is: "No pauses are indicated." But it ought to be universally known that until comparatively recent times "holds" or "pauses" were almost never marked in the text of hymn-tunes; they were simply taken for granted. Even to this day many hymnals use no such signs for any of the old psalm-tunes and chorales—for "Old Hundredth," "Winchester New," "Tallis' Canon," and all such. In our hymnal "Melcombe" is given with "holds" at the end of the second and fourth lines; perhaps the better tradition would give a pause at the end of each line. Among other tunes not modern I would give special praise to "Adeste Fideles" ("Portuguese Hymn") and "Martyrdom" ("Avon"); each in its own way is very impressive.

Our hymnal puts at our disposal also many excellent modern tunes. Some of these have already been referred to as being a very considerable remnant undeserving the doom pronounced upon so much of the work of the mid-Victorian Anglican school. Such a tune as "Nicaea" seems to me, when sung rather slowly, a very noble and impressive composition. Turning, however, to other modern composers, I call attention first to the three tunes by Gauntlett: "Cobern" (92; elsewhere universally called "Houghton"); "St. George" (437); and "St. Mark" (699). The first two show much breadth and vigor. But Gauntlett deserved a better representation than this in such a hymnal. Henry Smart is better represented; and no one needs to plead for recognition for such tunes as "Regent Square" and "Lancashire"; I would, however, call attention to the merits of "Crucifer," commonly called "Bethany" (211). His "Regent Square" deserves special praise. How comfortable a tune it is to sing! And how fine yet simple the harmonic effects! His "Nachtlied" (61) shows him able to give us very sweet and gentle strains without sentimentality. In his "Pilgrims" he suffered under the handicap of an excess of sweetness in the verses, but he gained a fairly good result. Samuel Sebastian Wesley is generally regarded as the greatest English writer of anthems and "services" in the nineteenth century. His hymn-

tunes scarcely fall below the standard of his anthems. Aside from one "arrangement," we have in our hymnal just two tunes by him: "Aurelia" (210 and 448) and "Sebastian" (401). The latter is fine, but certainly far less interesting than certain other tunes of his not to be found here. "Aurelia" is by far the most popular of Wesley's hymn-tunes, yet some of his friendly critics think it falls a little below his best standard.

It is now in order that we should notice a few of the best American tunes in our hymnal. A swift survey shows us that the tunes from the era of Lowell Mason and Thomas Hastings find a very large representation in the book. Very few of them, however, seem destined to live on indefinitely. Two tunes by Lowell Mason ("Missionary Hymn" and "Olivet") have gained more general favor than the rest. But also such a tune as "Dort" deserves recognition, and especially "Hamburg," an arrangement from an old chant. G. G. Webb's tune, now bearing the composer's name, still has a firm hold on popular favor, and clearly deserves it. There is undeniable merit in Zeuner's tunes, and in Oliver's "Federal Street." Mention should be made also of the anonymous tune known as "Foundation" (461). The unusual power of this spiritual folk-song of our Southland has not yet received due recognition in other quarters. Of the American hymn-tunes of more recent origin our hymnal has very few to show that have been able to win general favor. Special mention has already been made of three ("Cutler," "Materna," and "National Hymn"), which have indeed become very popular. Several of Dean Lutkin's contributions to the book (especially "Lanier" and "Patten") are strong and beautiful. Yet one must reluctantly grant that our hymnal is able to show relatively few good recent tunes by American composers.

There are many other fine tunes in the book, but they must be left unnoticed here. Those that have been mentioned have been brought forward for the sake of illustration. And now for the unpleasant duty of pointing out some of the tunes in the book that seem to me to be weak or for any cause unworthy. A very few of the tunes I hold to be almost totally devoid of merit. But there are scores which, while doubtless possessing some degree of merit, seem to me quite unworthy to be placed beside our choicest tunes. In the company of the best the moderately good is put to shame. We have no right to be content to bring as an offering to God anything but our best.

I shall refrain from making special mention of the tunes in our hymnal which I hold to be irredeemably bad. I shall merely mingle their names with others in the following (incomplete) list of tunes, which seem to me to fall below a reasonable standard of merit.

Here, then, are some specimens from my own black list of hymn tunes. "Holy Hill" (13), "Gilder" (14), "Westcott" (37), "Eton" (39), "Parker" (46), "Sabbath Morn" (69), Barnby (87), "Cross of Jesus" (98), "Wellesley" (98), "Good Shepherd" (104), "Judea" (104), "Stella" (112), "Wilson" (116), "Festgesang" (120), "Weihnacht" (120), "Crimea" (124), "Eucharist" (141), "Asbury" (143), "Cooling" (186), "Bealoth" (191), "Purleigh" (196), "Emilie" (197), "Eton College" (212), "Jazer" (245), "Nox Præcessit" (246), "Ferniehurst" (250), "Stockton" (261), "Monsell" (276), "St. Boniface" (290), "Duane Street" (306), "Fillmore" (310), "City Road" (311), "Spring" (331), "Chalvey" (340), "Richmond" (340), "Eighmey" (412), "Abiding Grace" (504), "Ascending Song" (520), "Woodland" (609), "Holmfirth" (611), "Going Home" (628), "The Kingdom Coming" (633), "Shortle" (664), "Los Angeles" (664).

Some of the tunes here cited and charged with being cumberers of the ground are so obviously bad that no voice will be raised in their defense. Others, however, possess very considerable attractions; and some of my readers are pretty sure to experience something akin to a sense of personal outrage in finding some of their special favorites thus attacked. There is no space at my disposal for a detailed exposition of my reasons for blacklisting these tunes—along with many more. My object is attained if I can thus provoke earnest reflection. And yet a few specific observations seem to be called for. "Purleigh" (196), for example, seems to me a decidedly artificial performance; besides, those five consecutive syllables on upper E put a very unwelcome strain upon the voice. The fine hymn deserves to be better mated. "Emilie" (197) is particularly awkward in its construction, and it usurps the place of a far better tune which has been generally associated with the present hymn. "Sabbath Morn" (69) is objectionable chiefly because of the awkwardness and feebleness of its rhythm. "Zion" (91), too, lacks rhythmic dignity and power; besides, there are immeasurably better tunes for hymns 91 and 647. "Fillmore" (310), though manifesting a certain devotional sincerity, is after all both crude and weak. The really great hymn to which it is here set is sadly handicapped by such a union. "Wilson" (116), an arrangement from a beautiful aria in Mendelssohn's "Elijah," is decidedly awkward for congregational use. Some of Barnby's tunes here blacklisted—"Westcott," for example—are not without their good points; others are totally devoid of power. Concerning two tunes that enjoy a certain popularity among us—I refer to "Wellesley" (98) and "Eucharist" (141)—it is impossible to speak with complete clearness and yet with the necessary brevity. In "Eucharist" I seem to find some

gold and a good deal of dross. How much more dignity and depth in such a tune as "Hamburg," or "Rockingham" (Miller's), or "Lledrod"! As for "Wellesley," I omit the discussion of my conviction of its unfitness.

But if we set aside at least half the tunes offered for our use in our hymnal, can we find better ones to fill their places? With complete assurance we answer: Yes, we can! Rich storehouses of Christian song are at hand, waiting to be explored and put to use; also there are many living composers, eager to serve and well able to meet the newly emerging demands of the new day. Among the treasures hitherto neglected or, in some instances, even untouched by us, I would call attention chiefly to the following: (1) mediæval plainsong; (2) the chorales of Germany and other countries of northern Europe; (3) the Genevan psalm-tunes; (4) the psalm-tunes of Great Britain (chiefly before 1725); (5) English hymn-tunes of the eighteenth century type; (6) Welsh hymn-tunes; (7) French ecclesiastical melodies.

The great beauties of the old plainsong melodies will be acknowledged by all; yet obviously we have not the background or the conditions for its adoption among us. Only a few examples of plainsong in its later (semi-metrical) phase seem practicable for us. These few, however, should not be passed by. The lovely "Veni Emmanuel" is the best-known specimen of this later form of plainsong. "Corde Natus" ("Divinum Mysterium") is even finer.

While some of the finest examples of the German chorale are to be found in our hymnal, several others not less noble are missing. It must be acknowledged, however, that some of the grandest of German chorales are very hard to transplant to our soil. This seems to be due chiefly to our modern habit of singing nearly everything rather rapidly and with a light touch, while the Germans take their chorales with a slow and stately movement. And indeed these compositions are, with a few exceptions, of such a nature and structure as to make any other treatment of them simply ruinous. In America and England, however, people generally try to "put life into them" by speeding them up; or, if they reluctantly consent to try them at a slow tempo, they find they cannot at once command the requisite sustained manner. They are apt, after touching a note, to lapse into quiescence while they wait for the next. But let the great German chorales be sung understandingly, and how glorious they are! Nicolai's "Wachet auf" and "Morning Star," for example, sometimes called "the king and queen of chorales." Nothing can surpass the sweet dignity of "Innsbruck"; we now have it ideally fitted to English words in Dr. Bridges' translation of Gerhardt's "Nun ruhen alle Wälder" ("The Duteous Day Now Closeth"). And let no one

fail to make the acquaintance of "Seelenbräutigam" (original rhythm), "Oben den Herrn" ("Hast du, denn, Liebster"), and Bach's "Nicht so traurig." "Stuttgart" and "Winchester New," though not in our hymnal, are widely used in America and England.

The impression that the old psalm-tunes, Genevan as well as British, were insufferably dull has prevailed pretty widely for nearly two centuries. And in truth there is some excuse for this notion. The fault lay in part in the character of some of the tunes themselves. Some of the old British tunes *were* dull—undeniably so. But the trouble certainly lay far more with the worshipers than with their melodies. When sung with the Spirit and with the understanding, many of the old psalm-tunes are very grand and impressive. In many instances, however, they must be restored to their original rhythms if they are to show their true worth. How incomparably better, for example, is "Old 81st" or "Old 137th" when so sung! Particular attention should be given to the melodies composed or arranged by Louis Bourgeois. The best of them are now available in recent English hymnals; thirteen are to be found in the Yattendon Hymnal and ten in the Church Hymnary (1927). Our own hymnal has but one of them—the "Old Hundredth." It is doubtful whether any composer has given to the church a greater number of tunes of the highest merit than Bourgeois.

Not all, however, of the tunes of the period, written for congregational use, can be called psalm-tunes. Several famous English composers wrote tunes to "hymns," even though the custom of the time excluded them from use in the churches. The most valuable of these are to be found among the tunes which Orlando Gibbons (1583–1625) wrote for Wither's *Hymns and Songs of the Church* (1623). Several of these are of extraordinary beauty, and, happily, are now coming back into popular favor. Two or three of these now seem absolutely indispensable, while at least ten deserve special consideration.

The "florid type" of hymn-tune, which became so prevalent toward the end of the eighteenth century, was merely the extravagance of a style which in its beginnings was both sane and beautiful. The tunes of Jeremiah Clark (d. 1707) have rarely been equaled. "St. Magnus" and "Bishophthorpe" are perhaps the best of them. To the same period belong "St. Matthew" and "Easter Hymn." But even in the period of decadence, which set in after a few decades, a number of very fine tunes appeared from time to time. We have every reason to be grateful to the compilers of recent hymnals, who have restored to us "Helmsley," "Calvary," "University," and a dozen more tunes of the period. The critics are even beginning to turn with favor to some of the rousing "Methodist

tunes" of the early nineteenth century, which were so scorned in the mid-Victorian era. To "Diadem," for example, and "Northrop," which in their *abandon* are quite antipodal to the excessive niceness and restraint of the typical mid-Victorian tune.

One of the most remarkable of recent developments in the province of hymn-singing is the flood of popularity which Welsh hymn-tunes are now enjoying. Here, as elsewhere in this article, it seems futile to praise compositions that may be at present inaccessible to most of my readers. I can only hope that some will take the trouble to procure some modern hymnal rich in the Welsh music, such as *Songs of Praise*, or the *Church Hymnary*, revised edition, and give themselves the joy of acquaintance with such tunes as "Ebenezer," "Meirionydd," "Crug-y-bar," "Lledrod," "Aberystwyth," "Moab," and many more.

It is only within the last thirty years that English and American church musicians have paid any considerable attention to the modern ecclesiastical melodies of France. They are very graceful metrical tunes, which seem to have been evolved, chiefly in the sixteenth and seventeenth centuries, from old plainsong themes, or in some instances from folk-songs. The best of them can be found in *Songs of Syon*, *Songs of Praise*, and a few other collections.

In these days of unequaled breadth of æsthetic and religious sympathy it is no wonder that modern compilers of hymn-books are discovering very interesting melodies available for use as tunes for English hymns. They are originally either hymn-melodies or folk-tunes, and they have been gathered from many quarters—from various countries of Europe and America, and even from the Far East. It seems a pity that we have not yet found a way to make the finest strains of our American Negro spirituals available for general use. For they certainly are very beautiful; yet their peculiarities of rhythm and meter constitute a pretty effectual barrier to their being brought into use in connection with our metrical hymnody.

We come at last to consider the work of the leaders of the new movement in hymn-singing. These men, we know, have been very vigorous in their protest against the type of hymn-tune that has been dominant for more than half a century. But what of their own work? Have they something distinctly better to offer? The men concerned might object that the question does not fairly meet the issue. The proper question is not whether these men are themselves wholly able to supply the need of the hour, but whether they are clearly pointing the way to better things. I, for one, am persuaded that they are pointing in the right direction. But they have not stopped with criticism and theory, they have produced

compositions that are commanding great respect and are awakening high enthusiasm. Sir Hubert Parry wrote only a few hymn-tunes, but how fine they are! His setting of Blake's "Jerusalem" is no typical hymn-tune, yet many English congregations sing it with great delight; and his "Laudate Dominum" is wonderfully vigorous and fine.

But there can be no object in making a list of my favorites unless I possessed the magic power to present the music itself to the reader's ear. I feel sure, however, that the time cannot be long until such tunes as Vaughan Williams' "Sine Nomine" (set to "For All the Saints Who From Their Labors Rest") and Martin Shaw's "Little Cornard" ("Hills of the North, Rejoice") will be universal favorites. But it should be remarked that the representative men of the new movement seem even more eager to discover, or recover, the best in the whole history of hymn-singing than to thrust forward their own productions. And as for the present discussion, its whole purpose may be summed up in this appeal: Let us take the problem of hymn-singing seriously and seek earnestly for the best.

TO THE SUPREME BEING

(Translated from a Sonnet by MICHAEL ANGELO.)

The prayers I make will then be sweet indeed,
If thou the spirit give by which I pray:
My unassisted heart is barren clay,
That of its native self can nothing feed:
Of good and pious works thou art the seed,
That quickens only where thou sayest it may:
Unless thou shew to us thine own true way,
No man can find it: Father! thou must lead.
Do thou, then, breathe those thoughts into my mind
By which such virtue may in me be bred
That in thy holy footsteps I may tread;
The fetters of my tongue do thou unbind,
That I may have the power to sing of thee,
And sound thy praises everlastingly.

WILLIAM WORDSWORTH.

THE MECHANICAL AGE

EUGENE WILFORD SHRIGLEY

Woodmere, L. I.

SOME time ago newspapers announced the invention of a "mechanical man." This contraption, responding to various notes of sound, could answer a telephone, execute an order, and hang up. Furthermore, it gives us the adjective that best describes the age in which we live—mechanical. How this age differs from others, and how large a part machinery has played in making it what it is, can be seen as we compare it with its predecessors. Journey back only five hundred years and you would find yourself in a very strange world.

You would note, for instance, that the political institutions of that time were very different from our own. Our modern idea of uniting, under a national state, people who speak the same language, who have similar customs, and who cherish common historical traditions, was practically unknown. It is true that England, France, Spain, and Portugal, stretched along the Atlantic seaboard, were becoming true national states. This, however, was a new development. It is also true that the old idea of an empire that included peoples of diverse languages and customs lived on—theoretically at least—in the Holy Roman Empire. But as the late Viscount Bryce described it this ancient institution was neither holy, Roman, nor an empire. For the most part, Europe was a conglomeration of city-states, feudal domains, and petty principalities. Even as late as the midnineteenth century, what is now known as Germany was called the Germanies. They consisted of over two hundred little states, many of which could not get along peaceably with the others. Not until 1871 were they united under the Hohenzollerns.

This mediæval world also differed from ours economically. Agriculture was the predominant occupation; hence towns and cities were few and small. Industry and commerce in our modern sense were absent. Manufacture was what the word literally implies, *manu facere*—to make by hand. Few machines were used. These were crude, simple, and of secondary importance to human hands and skill. Factories, of course, were unheard of, the home being the center of nearly all economic activity. Money was scarce and little used. The barter system—exchanging one commodity for another—prevailed; a measure of grain bought a pair of shoes. To charge interest on money was usury, and therefore contrary to Christian ethics; hence Jews carried on what little banking

was done. There was, of course, some trade. On Fair Day, people exchanged commodities in the village market place. Foreign trade centered about the Mediterranean Sea. Goods to and from the East were carried to its waters in caravans, which traveled slowly over long, tedious, and often dangerous land routes.

Present-day social and religious divisions were unknown. There were two social classes. On the one hand were the nobles, on the other the serfs and peasants. The first class owned the land; the second worked it. Such terms as Protestant and Catholic, Baptist, Methodist, and Episcopalian were unheard. There was one all-inclusive church to which every Christian belonged, and in which all believed—professedly at least. Everyone supported it willy-nilly.

This strange world that I have just described is gone. In its place is our modern world. We of to-day are nationalistic in our politics, capitalistic in our economic order, and anything we choose to be in religion. We might ask ourselves the question, phrased in the street's language, How did we get that way?

HOW DID WE GET THAT WAY?

Many answers to this question might be given; for many forces have operated to produce the change from the medieval to our modern world. One might, for instance, emphasize the forces that have ushered in our modern ideas of political democracy. There is no doubt that England's Glorious Revolution of 1688, the American Revolution of 1776, and the French Revolution of 1789 have been important factors in modern history. Yet these are effects as well as causes. Back of them are forces still more important. The same can be said of the Protestant Revolt, which in the sixteenth century disrupted the religious unity of the Middle Ages.

Some have explained the changes as the results of modern intellectual revolutions and the consequent development of present-day science. Such students have emphasized how, under Bacon and Descartes, men gradually revolted against the intellectual sway of Aristotle, the Bible and the church, and developed new methods of thought based on observation and experiment instead of logic and authority. We should not underestimate the importance of Copernicus, Kepler, Galileo, and their astronomical discoveries. Boyle, Lavoisier, and others who replaced alchemy with modern chemistry are important forces as well as figures in history. The epoch-making discoveries of Lyell, Darwin, and Wallace have had much more to do with forming our modern civilization than many of the mere events that clutter our history books. In the last few

centuries, laboratories have been of more fundamental importance than parliaments and battlefields.

However, I am not primarily concerned with these political and scientific forces. I choose rather to consider some which are closely related to these but which seem to modern historians to be even more important. These forces are economic in character. If they are not more important than the others, they were at least essential to them, and are most pertinent to our present discussion.

Two great economic changes have occurred in modern history. The first of these, the sixteenth century Commercial Revolution, may be described briefly as follows. Toward the close of the Middle Ages commerce for various reasons increased greatly. Men sought and discovered new trade routes to the East and new lands to the West. With these discoveries wealth increased. Gold and silver from western mines poured into Europe. The barter system declined, and money became increasingly important. Several momentous results followed these activities and changes. Strong national states, having homogeneous populations, ruled by powerful kings, such as the English Tudors, developed rapidly. Agriculture relatively declined; towns and cities grew both in size and number. Most significant of all was the increased importance of the commercial classes—the merchant, the banker, the shop-keeper. These lived in the growing centers of population; so we give to them the name bourgeoisie—the dweller in towns. This class was to grow “in intelligence, in wealth, and in political influence; they were destined to precipitate revolutions in industry and politics, thereby establishing their individual rule over factories, and their collective rule over legislatures.”

Out of this first economic upheaval there grew another—the Industrial Revolution. This began in England about the middle of the eighteenth century. It has gradually spread all over the world, and still continues. It started when men invented machines to do work once done by hand. To these machines they applied artificial power—first steam, then electricity. Men's homes, hands, and skill ceased to be important factors in industry. The factory, the machine, and power supplanted them. Society was reorganized into two new classes. On the one hand was the industrial capitalist. He owned the factories and the machines. On the other hand was the proletarian wage-earner. He—and often his wife and children—operated the machines, and depended upon their owners for his livelihood.

WHAT THE MACHINE HATH WROUGHT

Power-driven machinery has revolutionized human life. Take trans-

portation for instance. The horsecar, the stage coach, and the sailing vessel have all been replaced by the locomotive, the steamship, and the airplane. It is certainly true that "the old gray mare ain't what she used to be," and the clipper ship has followed her to Mr. Ford's museum for antique relics. Note also our changed means of communication. The old gag had it that the best ways to communicate were to telephone, telegraph, and tell a woman. It's not so. For the village gossip—be she ever so rapid—can never compete with the wireless and the radio. Just think of being able to sit in one's New York home and listen to a speech delivered in Cuba, or to a play-by-play description of a football game in California. And soon we'll be seeing as well as hearing via radio.

Another and more permanent means of communication has been influenced by machinery. I refer to a means by which we can communicate not only from person to person, and from place to place, but also from time to time—even from generation to generation. This, of course, applies to books and other forms of writing. In the Middle Ages scholars obtained new copies of books only by writing them out slowly and laboriously by hand. In one recorded instance, it took forty-five copyists two years to copy only two hundred volumes for a new library. One does not wonder that books were few and expensive. Only the wealthy could own them; the masses went without. What a change machinery has wrought in this respect! The power-driven printing press has made it possible to produce cheap books, magazines, and newspapers by the hundreds of thousands. Nationalism, popular education, and political democracy followed.

MACHINERY AND CULTURE

This leads us to consider what effect machinery has had on our cultural standards. Professor Horne defines culture as "the capacity for intellectual and æsthetic enjoyment of leisure." No one doubts that machinery has increased the leisure of thousands. Nowhere can this be more strikingly illustrated than in modern home life. It used to be said that

"Man works from sun to sun,
But woman's work is never done."

We all remember when Monday meant wash day, and how mother spent her time and strength rubbing and scrubbing over the washtub. That day—thank God—has gone. The steam laundry, the vacuum cleaner, and the electric washing machine have ejected mops, washboards, and scrubbing brushes from civilized homes. Our young people have more leisure than ever before. The boys of to-day can be mighty thankful that

the woodshed and the kindling box have joined the recession along with the old gray mare and the clipper ship. The telephone and the delivery auto have placed errand-running among the reminiscences with which hoary grandfathers could amuse the younger generation.

Machinery has not only increased leisure, but has also furnished new means of employing it to cultural advantage. The auto, the locomotive, and the steamship have brought us into contact with other places and peoples. This ought to broaden culture. Other cultural agencies are at hand. The moving picture has educational possibilities. Schools and colleges are using it to teach history, science, and other subjects. The radio can bring into our homes the best music, drama, and educational lectures. And, wonder of wonders, the power-driven printing press has placed within the reach of every man's purse an education. Its influence may be seen when we stop to think that as late as 1843 thirty-two per cent of the men and forty-nine per cent of the women in England had to sign their names in the marriage registers with a cross.

While machinery has increased our leisure and given us new cultural agencies, our age has not always used these to its best advantage. Machinery has much to do with the speed and the desire for emotional excitement that characterize modern living. Prominent among us is the busy business man who is so rushed in making a living—and spending it—that he can't find time to live culturally. If he doesn't drive himself, his family drives him. He's quite apt to be like the man of whom I recently heard, who wears last year's hat, drives this year's car, and lives on next year's income. Like going nowhere at the rate of sixty miles an hour, it confounds confusion.

We are just as hectic in pleasure as in business. A man recently said that he didn't like near-beer; it was too much like kissing his own wife—no kick to it. That's what moderns seek in recreation—a strong emotional kick. Because of this they are not getting the best out of the cultural agencies that machinery has provided. Over the radio Walter Damrosch, with his symphony orchestra, plays to thousands; jazz bands, crashing like woodenlegged burglars having fits on a tin roof, entertain millions. The movie, when not morally harmful, is almost sure to be silly, stupid, and vulgar. Reading matter must be short, snappy, and require little mental exertion from the reader—or writer. Generally it's an "outline" of something or other, written by a free-lance journalist in his spare time and Sunday supplement style. Worse still, the printing press has been prostituted and has given birth to illegitimate twins—the tabloid and the sex magazine. Even religion has been influenced by these tendencies. "Jazz 'em up for Jesus" is a church motto recently heard.

Some pulpiteers feel that sermon topics and church services must shriek and glare if they are to attract attention amid the modern city's noise and dazzle. Regardless of how cheap and superficial he is, the clergyman can be a "howling success" if he adopts Mr. Babbitt's methods. Truly, as someone has said, "Our thought goes on in a bath of noise."

One questions whether or not these methods can produce a worthwhile culture. Our age may leave behind it a great architecture and literature, or a great science and religion, but these cultural achievements will come from those who take time for thorough investigation, quiet thought, and reverent meditation. The speed mania and emotional kick won't produce them.

Another cultural byproduct of our mechanical age grows out of new production methods. During the American civil war, the recruiting of a large volunteer army resulted in an unprecedented demand for equipment and a great scarcity of labor. Old production methods could not meet the demand. Invention—ever the child of necessity—provided mechanical substitutes for the workers who had left farm and shop to enter the army. While machines could not produce a made-to-order uniform to fit the physical idiosyncrasies of each soldier, they could turn out great numbers of them rapidly, cheaply, and about a particular size. If the uniform didn't exactly fit the man, let the man fit the uniform. And so we had the beginnings of large-scale, standardized production. These methods have been more and more widely applied. Their value cannot be gainsaid; for they have eliminated waste, reduced cost, and otherwise benefited both producer and consumer.

But there is grave danger when we extend these methods in some directions. For instance, there are suburban sections where mass production and standardization have been applied to homes, producing a depressing monotony. Block after block of houses, built from the same plans, have the same size and shape. The same distance separates each from its neighbor. Every one of them has the same kind of garage in back and tiny grass plot in front.

Worse still, a deadening uniformity characterizes the life within these homes. The occupants, directed by the same voice, do the same calisthenics to the time of the same music. If they are religiously inclined, they not only worship the same God at the same time, but also listen to the same hymns, prayers, and scriptures rendered by the same singers and clergyman. These people eat the same breakfast foods, have the same ideals, virtues, and ambitions. They take the same political medicine, gratuitously prescribed and furnished by the same quack doctors. Of course, the bottles, labels, and directions for taking are different, but

the contents are just the same. And so on *ad infinitum*. In fact these people want to be alike; it's the easiest way. And yet it's comic—or tragic—for instance, to see some little fellow, whom nature meant to be shy and retiring, trying his level best to become a back-slapping, go-getting he-man, a regular hail-fellow well-met.

Nor are we professional men—so-called leaders of public opinion—exempt from the influence. We are all guilty of using the same stereotyped phrases to express our standardized ideas. In war days mechanical means of communication became propaganda machines grinding out standardized opinions concerning the conflict. To-day, the number of daily newspapers diminishes; group ownership increases. Those who rely upon them for information find their ideas ready-made, mechanically distributed, and unduly standardized. Mass production and uniformity may be all right so far as bolts and nuts are concerned. But when we have standardization of life and uniformity of thought our cultural advance will be neither rapid nor far.

Nor is that all; for there is also the added danger that our creative impulses will be atrophied. Mr. Aldous Huxley has recently called attention to the fact that we are losing incentive to amuse ourselves. There was a time when if a man wanted recreation he provided it for himself. If he desired music he sang or played—often making his own instrument. If he sought games and dramatics he and his associates played and acted. All this is so unnecessary now. The radio and phonograph provide canned music, ready to serve. Modern transportation facilities and other mechanical devices make possible commercialized recreation—the movie, the prizefight, large-scale baseball and football. Therefore we don't play, ourselves, but get our thrills vicariously as we watch from the grandstand, or listen in to a radio description. And why draw or paint when modern machinery can reproduce at trifling cost the masterpieces of art? Lewis Mumford, reviewing Spengler's *Decline of the West*, summarizes by saying:

"In short, each culture begins, so to say, with a child, and ends with a mummy. In a mummified state, reproducing mechanically the arts, the patterns, the forms they had once been able freshly to create, the old customs of India and China have lived on for more than a thousand years. This, perhaps, is the destiny of modern civilization.

MACHINERY AND FRICTION

This mechanical age is also one of friction and conflict. We recognize, of course, that these are not new phenomena in history; they antedate the present era and are as old as man. They have, however, become somewhat different in character and more numerous since the introduction

of machinery. The past century has developed a new type of imperialism which has been a constant source of racial friction. The western industrial nations have found it increasingly necessary to go outside their own boundaries in search of food for their populations and raw materials for their machines. Also they had to develop foreign markets for their manufactured products. The so-called backward areas had the raw materials and could be converted into markets. Their rich natural resources and their cheap native labor offered alluring possibilities for the investment of surplus capital. Applied science had armed the industrialists with convincing arguments—bombs, airplanes, machine guns, and high-powered rifles. And so sometimes ruthlessly and sometimes under the cover of such pious slogans as "the White Man's Burden," they have gone into Asia, Africa, South and Central America, exploiting natives and resources alike. Events in China, Turkey, Syria, Morocco, and Nicaragua illustrate the friction and conflict that have followed "the new imperialism."

Similar causes have led to differences among the industrial nations themselves. The demand for food, markets, and raw materials is great; the supply is limited. Competition for them became more and more intense as industrialization progressed. To these economic rivalries, and closely related to them, was added a rapidly growing nationalism. A witty French journalist put it well when he said that where patriotism used to be love of one's native country, it has now become love of the other fellow's country—and a desire to grab it. These two, nationalism and imperialism, are part and parcel of our mechanical age; they created the conditions that caused the World War. Properly controlled, they may result in good. Allowed to run wild, they produce nothing but jealousy, rivalry, and war.

Conflict has also marred the relations between the two social classes that machinery brought into being. The factory system has put the worker at a relative disadvantage. Under the handicraft system, the artisan had controlled every step in the production process. He had provided his own raw materials, and by his own skill had transformed them into finished products. He had done the work in his own home, aided by his own simple tools. Finally, he himself had sold the commodity itself to the ultimate consumer. As a side line he had had a secondary occupation—usually agriculture. When the Commercial Revolution came, markets widened beyond local and even national boundaries—too wide for the artisan to control. The domestic system of production followed. Merchants found that they could sell finished products in distant markets, and could buy raw materials cheaply and in large

quantities. And so the worker lost first one step and then another in the production process. He still, however, worked in his own home, owned his own tools, and depended primarily upon his own skill. Then came the Industrial Revolution with new tools and places of work—machines and factories. Under previous systems the tool had been an accessory to the worker; the worker now became an accessory to the tool. The machines were too large and expensive to be housed and owned by the worker; so he found himself divorced from his tools. His skill discounted, his tools owned by others, the artisan became a wage earner with nothing to sell but his labor. His independence was well-nigh gone; he worked now according to the set hours and the rigid discipline of the factory. Other losses followed. The joy of craftsmanship disappeared, for the worker now made not things, but parts of things. "He punched holes and fastened bolts, pounded rivets and pulled levers." No longer could he look at a finished product, and proudly say, "I made it." Personal relations between employer and worker and secondary occupations disappeared as well. Furthermore, machine production and the factory system intensified old evils and introduced some new ones. Poverty, unemployment, slums, and crowded tenements, physical and moral ill-health, woman and child labor, inequitable distribution of profits and a host of other problems have been friction points in modern times. Capital, with legal and political power on its side, has too often been hard-boiled in its attitude toward labor. Labor in turn has been resentful. Strikes and lock-outs, sabotage, violence, rioting, and even bloodshed have resulted time and again.

MACHINERY AND PROGRESS

Thus far I have considered only the darker aspects of our mechanical age. In doing this, I have not meant to imply that ours is an altogether unlovely epoch. It would be the height of folly not to recognize that machinery has added in hundreds of ways to the comforts and worthwhileness of life. It would be just as foolish to shut our eyes to its problems. Before the world can become what we want it to be, these problems must be seen and solved. Is this possible? The answer to that question leads me to mention one other characteristic of our mechanical age—faith in the inevitability of progress.

While progress is not a new word, the emphasis we place upon the idea is. It is hard for us to realize that the mediæval world was a static one. Men of that period thought that the earth was created at a definite time by divine fiat, and was given over to man as a finished product. Science and philosophy were based on authorities centuries old. Men

tilled their farms in the same way and with the same kind of implements that their forefathers had used. To-day we realize the difference between our own life and that of even the preceding generation. We expect the next century to differ from ours. We anticipate change and progress in much the same way as we look for spring to follow winter. We take it for granted.

The evolutionary ideas of modern science have doubtless had much to do with this state of mind. The concept of development has been applied not only to geology and biology in the organic world of nature and man, but also to morals, religion, and society itself.

Mechanical inventions have also led us to expect change and progress. We look for future inventions even more wonderful than those of the past. Had you told mediæval man that his descendants would travel over the earth at the rate of one hundred fifty miles an hour, or under the sea, or through the air, he would have declared you hopelessly insane. Such ideas would have been entirely outside the realm of his comprehension. To-day we are not a bit surprised to see in our morning papers pictures that have been sent across the sea by wireless, nor are we ready to say that any scientific prediction is impossible of fulfillment. We take change and improvement as a matter of course.

But change in itself is of little value unless it be progress and in the right direction. It must be controlled. To do this we need intelligence of a high order. According to Binet, intelligence is (1) a tendency to take and maintain a definite direction, (2) capacity to make adaptations in order to attain an end, and (3) power of self-criticism. If social progress is to be controlled intelligently, we must know where we want to go—and how and why. Blundering and muddling through won't get us there. We need the critical spirit. I use the word in its true sense, that criticism may be either favorable or adverse. Scientists tell us that in the evolutionary process organs sometimes exist long after they have ceased to function. Like the appendix, they were once essential to life, but have become not only unnecessary but actual liabilities as well. May not that be true also of some social institutions, prejudices and ways of thought? We ought to examine our age critically, and, if we find such vestiges, perform the necessary operation.

And finally, material progress is not enough. Mr. Walter Lippmann, in the following words, describes our all too common tendency to think quantitatively.

The country village will become the great metropolis, the modest building a skyscraper, what is small shall be big, what is slow shall be fast, what is poor shall be rich; what is few shall be many; whatever is shall be more so.

He goes on to show how such ambitions confuse "excellence with size, happiness with speed, and human nature with contraption." Neither should progress be confined to any one class, race or nation, especially if made at the expense of others. Machinery has done much for man; it can do more. It has caused wars; it can be used effectively to promote peace. Popular education and democratic government are characteristics of our mechanical age; we need to progress one step further, and establish industrial as well as political democracy. Machinery has increased wealth, leisure, and comfort, but if it cannot promote right, justice, and brotherhood, if it does not add to the sum total of human happiness, it is not worth while.

A CHRISTMAS CAROL

When Jesus, our Saviour, in mean manger laid,
The angels with anthems sang, "Goodwill on earth,"
The shepherds in shadow; the wise men; all paid
Their homage in friendship by Christ's bed of birth.

The calm of that carol from Bethlehem's hill,
With choral of Christ-love, that fellowship blessed,
In wishes of world peace and brotherhood, still
It strives to redeem our wild world of unrest.

The bugles of battle blow peans of peace,
Repeating that chorus the angels began;
The bridal of nations bid warfare to cease,
Acclaiming God's glory and goodwill to man.

The Hope of the ages, thou Star of our morn,
That claims our allegiance, in saviorhood's name,
We think of the crosses from sacrifice born,
And seeking world service, go sharing the same.

Thus out of the travail, Evangel divine,
To faith in soul spirit, new birth hath been given;
And voices of mortals, become voice of Thine,
The kingdom of empire, the kingdom of heaven.

HENRY CHARLES SUTER.

Westerly, R. I.

SAINT JOHN'S VISION

CHAPTER II. A MESSAGE FROM THE COMMANDER IN CHIEF

GRACE M. EVERETT

Ann Arbor, Mich.

SUCH was the church which produced the book of Revelation. Its author was a Jew who had embraced Christianity, who had lived and taught in a center of Greek thought and worship, and who now was suffering exile for his religion. Upon the lonely isle of Patmos, far away from friends and chosen work, condemned, doubtless, to do drudging labor in the mines, his lot was hard, but he did not bemoan it. What interested him was the progress of events and the fate of the church. The persecution was so severe that it threatened to exterminate the sect, but it was unthinkable to John that Christ should fail. He knew the power of his personality, and he had all confidence in the fulfillment of his promises. Again and again, especially upon the Lord's Day, John found time to dream of that Lord's speedy return to take vengeance upon his enemies and to set up his throne.

But not all the Christians were so strong in their faith or so steadfast in their courage. Many recanted in every time of persecution. John remembered the little societies across the sea in Asia Minor weakened by the loss of their leader. Although absent he determined to help them in their struggle to remain faithful. In his meditations sometimes prophetic visions came to him; one came now, so sublime in its imagery and so inspiring in its message that it is known as "*The Apocalypse*." Under the circumstances it was inevitable that the vision should be one of struggle; that it should breathe the spirit of hatred toward Rome; and that it should reflect the church's confidence in the final triumph of her Lord. "Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all tribes of earth shall mourn over him. Even so, Amen." (Rev. 1. 7.)

John made a careful record of all he saw and heard, for he understood that it was not a personal message (Rev. 1. 1, 2). The language is very symbolic, because the early Christians thought in symbols; but a great deal that is figurative for us was literal for them, because they expected an earthly kingdom. Amid its wealth of imagery the prevailing idea is one of warfare, and the book opens with a revelation of Jesus Christ as the incomparable leader of his church in her struggle against sin and oppression (Rev. 1. 1-11).

There is little in the vision that is familiar. He is not the teacher, physician and friend that he is in the Gospels. When one is in a mortal conflict he does not care about gentleness and patience in his leader; what he wants is strength and power. So here Christ announces himself as the Alpha and Omega (Rev. 1. 8)—that is, the source of all law and authority, and the court of final appeal. He appears here as king, judge, and commander-in-chief of the forces of righteousness. But a little closer acquaintance proves him to be the same personality in all the sacred writings. He is the "King of the ages" (Rev. 15. 3), and has always been recognized as such. In the dawn of history on the plains of Mamre, Abraham addressed him as "the Judge of all the earth" (Gen. 19. 21). Later, near Jericho, he appeared to Joshua as "Captain of the Lord's hosts" (Joshua 6. 13-15). Isaiah learned that the government should be upon his shoulders (Isa. 9. 6). In a strange land the exiled Daniel saw a vision similar to John's (Dan. 7. 9-14, 10. 4-8), and on the Mount of Transfiguration the Saviour's face shone and his clothing was white and glistening (Matt. 17. 2). All through the Gospels he is represented as King and Judge (Matt. 2. 2, 3; 3. 12, 13; 25. 34; 27. 11, 37; Luke 23. 3, 42).

On the other hand, while divine love and mercy are not the theme of Revelation, the book opens with a doxology to Him that loved us and loosed us from our sins in his own blood (Rev. 1. 5). He is represented as loving the churches at Philadelphia and Laodicea (Rev. 3. 9, 19); and the Good Shepherd of Saint John's Gospel (John 10) is pictured as caring for the redeemed in Revelation (Rev. 7. 17). Jesus Christ is the same yesterday, to-day, and forever (Heb. 13. 18)—the only difference in the various accounts is a change of emphasis to suit the occasion.

While the details of the opening vision may not appeal to our modern minds, the description as a whole cannot fail to impress us with his power and glory. The radiant face, the flaming eyes, the snow-white hair and robe, the glowing feet, and the hand that could grasp the stars—all these bespeak majesty of personality more than of office. When we consider what an advantage a kingly bearing is to any leader of men, is it any wonder that John fell down spell-bound?

But the Lord had not come to overawe his servant with his glory. He had a message for his militant church—for the forces of righteousness in the world. Therefore he speaks with the voice of a trumpet—shall we not say, in modern phraseology, the voice of a bugle? He begins with the old, familiar words of Galilee: "Fear not," but now they have an imperial ring as he adds: "I am the first and the last, and the Living One; and I was dead, and behold I am alive forever." These

words mean that he is not only majestic, but he is also immortal, and what army can be defeated that has an immortal leader upon the field of battle? Privates may fall; skirmishes may be lost, but if the Leader still lives there is always the possibility of victory. But immortality alone is not enough, and so the Lord continues: "And I have the keys of death and of Hades." That is, as master of two worlds he has the key to the whole situation. This is his supreme message to his church: She will never lose her Leader and he will never lose his power.

But a general must have the co-operation of his troops if he is to succeed, so the glorified Christ issues orders to the various sectors of his militant church. There is considerable mixture of figures in the language, but if we look beneath the surface for the underlying truth we will find them consistent with a state of war. First, with great tact he shows them that they are armies of light, for their symbol is a candle. Thus he honors their devotion to himself and their zeal for his cause. But there may be another suggestion in the symbol. Christ, when he was upon earth, called his followers "the light of the world" (Matt. 5. 14), and now he seems to repeat that thought. The church shines even in her weakest and most troubled hours. To the modern mind the ideas of conflict and conquest are incompatible with the diffusion of light, but in those days the wars of Greece and Rome had promoted civilization. So the struggles of the church advance the cause of righteousness and righteousness enlightens the world.

The letters are addressed to the angels of the churches. As John penned those words he probably had in mind those celestial beings who were supposed to control human affairs. But the real angels of the churches were their bishops who led them in their struggle against evil. The word angel simply means a messenger, and those men, who were always teachers and sometimes missionaries, were messengers of good tidings whose fitting emblem was a star. At the close of the revelation the Commander-in-Chief announces that he himself is "the bright, the morning star" (Rev. 22. 16) whose appearance will usher in a new day for humanity. Thus the suggestion is of an army of light far outshining Gideon's band (Judges 7. 15-23).

But commendation is not the only thing in this General's message to his followers. A two-edged sword went out of his mouth, which meant that he was discriminating. As their ranks were evidently filled with division and strife, he proceeded to show each individual company that he was intimately acquainted with its condition—its hardships and needs, its strength and weakness. Three of the cities in which they were located—Ephesus, Pergamum, and Smyrna—were strongholds of idolatry, and

all were flourishing centers of commercial life which made them strategic points in the struggle between Christianity and paganism. Christ knew these facts too. He saw that his forces were not meeting the situation. His words contain both praise and reproof, but they are inspiring. There is no suggestion of the possibility of defeat. The army will win, but each one must do his part. Christ expects every man to do his duty. He demands loyalty unto death. That is always the law of warfare. Finally, he declares that every one who does follow him will not go unrewarded, for he says repeatedly, "To him that overcometh I will give—"

The first message was to Ephesus, John's home church, whose condition he must have known intimately and whose fortunes he must have followed with the greatest solicitude. The other messages were to neighboring churches, possibly on the same postal route. Smyrna was only a few miles away, and Sardis a little beyond, and Thyatira a little to the north. So he could go through the whole group. As has been said before they were often in his thought, for he knew them all. Out of a fatherly interest in their welfare who knows but he may have sent them human messages before? But this time he was only the scribe. He could still feel the quickening pressure of the divine right hand upon his shoulder, as he listened to Christ dictate the message. John realized how inspiring it would be to his suffering friends. In thought he could see their eager faces light up as they would drink in every word of the narrative. There as he began to write he blessed them every one: "Blessed is he that readeth, and they that hear the word of the prophecy, and keep the thing that is written therein: for the time is at hand." (Rev. 1. 3.)

In each of the individual messages Christ describes himself in the third person. The opening statement to Ephesus: "These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks" (Rev. 2. 1), presents to our imagination the picture of a general with his staff walking through the camp on the eve of battle. And what did this divine General see? He saw that this company had faithfully performed its part. It had toiled and suffered and been intolerant of traitors. It had tried false apostles and had found them liars (Rev. 2. 2). It was also strict in its discipline and held in abhorrence the works of the Nicolaitans, a group which compromised the Christian cause and gave encouragement to their pagan enemies by practicing idolatry and licentiousness—works "which I also hate," declared Christ.

And yet in spite of all these merits, Christ was not satisfied with the Ephesian Christians, for their service had become perfunctory. The fine enthusiasm of patriot soldiers was lacking—"Thou didst leave thy

first love" (Rev. 2. 4) was his criticism. Service in Christ's army was hard and it was volunteer, so as Commander-in-Chief he warned these veterans that unless they returned to their first whole-hearted loyalty they would soon drop out of the ranks and lose their place when he came to marshal his troops. "Repent and do the first works: else I come to thee and will move thy candlestick out of its place" (Rev. 2. 5). But those who did continue and by their zeal help to bring the victory would have immunity from disease and death. "To him that overcometh, to him will I give to eat of the tree of life which is in the Paradise of God" (Rev. 2. 7). At the close of the whole Vision he refers again to those happy ones who have continued loyal through all the vicissitudes of the struggle. He declares that in his kingdom they will have restored to them all the rights which the human race forfeited in the garden of Eden (Rev. 22. 14; Gen. 2. 9; 3. 22, 23).

Smyrna was on the firing-line, and there was going to be some heavy fighting. Their Leader reminded them that he had suffered too, but now was living, the first and the last. He knew all about their hardships, their poverty and tribulation, and he had nothing but praise for them. He knew their achievements also, and declared "Thou art rich" with all the spiritual wealth of character and experience which a life of struggle may produce. Christ spoke very frankly of the coming conflict. Their camp had been watched by spies—those who called themselves Jews but were really of the synagogue of Satan. It is an interesting historic fact that the Jews in Smyrna actually united with the pagans in persecuting the Christians. The enemy was going to make a violent assault upon their fortress, but their divine Leader bade them not to be anxious, for he could assure them that disgrace—the second death for any soldier—would never be their lot. Some of them would be taken prisoner and some would die, but they would not suffer in vain.¹ "I will give thee a crown of life," that is, they would have immortality, and what would not a soldier do to gain that boon?

When he addressed his followers at Pergamum, he described himself as the One having the two-edged sword. It is significant that this weapon was in his mouth and not in his hand, for it would seem to indicate that he would overcome his enemies by the force of his personality as revealed in his words rather than by any artificial means. Pergamum was a citadel of the enemy, for "Satan's throne" was located there. That was John's way of referring to the four great heathen temples in the city. Speaking very humanly Christ was anxious about the conflict in Pergamum. This division of his army had been true in the past, and as a result had suf-

¹ Polycarp was probably one of these.

ferred the loss of one of its human leaders, "Antipas, my faithful martyr." But now the Christian camp was filled with the emissaries of Evil—"Some that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, and to eat things sacrificed to idols and to commit fornication" (Rev. 2. 14). Moreover, the Christians themselves were indulging in the treasonable talk of the Nicolaitans. Christ knew that there was serious danger of disaffection, so he warned that unless they returned to an undivided allegiance he himself would come and take charge of the struggle at that point. His words are emphatic: "Repent, therefore; else I come to thee quickly, and I will make war against them with the sword of my mouth" (Rev. 2. 16). But the loyal soldier who fought it through to a successful conclusion would be nourished from the royal bounty of heaven, typified by the pot of manna preserved in the ark of the covenant (Exod. 16. 32, 33). In other words, the bread of life would satisfy his hunger (John 6. 50). More than this, he would receive not a medal or decoration, but a white stone and in this stone a new name (Rev. 2. 17). In the old days conquerors sometimes received this honor. In Jewish history the victorious Jacob became Israel (Gen. 32. 28); in secular annals there are Alexander the Great, Charles Martel, and William the Conqueror. These surnames represent the character and achievements of the recipients. Thus this new name would symbolize the new character which the victor would develop during the struggle. No one would know what it was, for the phenomena of the spiritual life are secret.

There was treason in the camp at Thyatira. In spite of the fact that they were punctilious about the performance of many duties they were harboring an enemy. This enemy, named in the vision Jezebel, was quietly spreading disaffection among the troops. She had evidently come representing herself as an official messenger—"callest herself a prophetess" (Rev. 2. 20)—whereas in reality she was a traitor. The flaming eyes of the divine Leader were watching his army and discovered the treachery. With unexampled forbearance he did not hasten to use military discipline. But his clemency had been abused. He declared that he had given her space to repent and she willed not to repent; therefore he had determined to make an example of her. "Behold, I will cast her into a bed and them that commit adultery with her into great tribulation—and I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and hearts" (Rev. 2. 23). All other offenders were to be brought to swift justice—"I will give each of you according to your works." But the whole company would not be made to suffer. The innocent, those who had not known the deep things of Satan, and so were

not privy to the enemy's plots, nor could be used as his tools, those would escape. On them he laid no other burden but continued loyalty—"that which ye have hold fast till I come" (Rev. 2. 25). These who faithfully carried out his instructions to the end, and so became a part of the victorious army, would develop commanding personalities, and they would be given places of leadership and authority in his coming empire—"to him will I give authority over the nations: and he shall rule them with a rod of iron—as I also have received of my Father" (Rev. 2. 27). That is, the victor's reward would be similar to that of the King himself. And as though that were not enough he would receive the morning star. Does that mean that he would have more opportunities for achievement in the new day that was coming? The King had announced long before that to him that hath shall be given (Matt. 25. 24).

There was a nominal division at Sardis, but in reality very few men were available for service—"Thou hast a name that thou livest and thou art dead" (Rev. 3. 1). As the soldiers in Washington's army did not take the American Revolution seriously, but enlisted for a brief time only, and then refused to re-enlist, so these in Christ's army were leaving the ranks at an alarming rate. They were not doing their bit—"I have found no works of thine perfected before my God" (Rev. 3. 2). This could not go on. Soldiers must enlist for the war and do their duty. The divine Commander warned these that they must conserve their resources and be on the alert, else he would come to marshal them in an unexpected hour, and they would be unprepared. "I will come upon thee as a thief and thou shalt not know what hour I will come upon thee" (Rev. 3. 3). For a soldier to be found sleeping on duty is a capital offense. But this Leader knew his men, and he recognized that there were some even in this disorganized and unpatriotic company who had not dishonored their uniforms. Their garments were undefiled. Therefore he declared that they were worthy of his companionship, and should walk with him in white (Rev. 3. 5). Moreover, the victor's name would be inscribed on the official records and he would receive personal public recognition in the coming kingdom. "I will in no wise blot his name out of the book of life, and I will confess his name before my Father and his angels" (Rev. 3. 5).

The company at Philadelphia was weak but faithful. It also had been molested by deceivers who represented that they were friends, but in reality they came from Satan's camp. Christ now addressed his followers and assured them that he was holy and true; he had given himself without reservation to the cause of righteousness, and was absolutely sincere in his dealings with his army. They could trust his word. He

also reminded them that he had complete control over the destinies of all. "He that hath the key of David"—that is, the royal key—"and openeth and no man shutteth and shutteth and no man openeth" (Rev. 3. 7). He told them that he knew their record, and because they had not betrayed their trust, he would give them opportunities for achievement. Moreover, their treacherous foes would have to bow before them and acknowledge them as conquerors, who were high in the favor of their Lord. In addition to this, because they had been faithful during a period of inaction, he would not bring them to trial in the coming days when he would pass judgment on the conduct of all men. But he warned them not to relax their vigilance, and so lose their reward, for the hour of trial was fast approaching. "I come quickly; hold fast that thou hast that no man take thy crown" (Rev. 3. 11). The victor would have a permanent position of usefulness in the new order—would be like a pillar in the temple, which of course was immovable. Moreover, this pillar-like man would have engraved upon him the divine name, the name of the holy city, and Christ's own new name. When we consider how men have striven to bear the name of Caesar we can appreciate this coveted honor. What is Christ's new name? Can it be Love?

Those in Laodicea were trying to play neutral; they were neither for nor against, neither cold nor hot. Indeed, they seem to have been congratulating themselves that they were not suffering the pain and privations of the rest of the army. But Christ would tolerate none of that spirit. He whose word was law, who was the faithful and true witness as to their condition, yes, he who was the author of all the plans and activities of God for the human race—he told them that they were the wretched ones and that they lacked everything that made life worth while. He advised them to buy of him gold and clothing and medicine. A government always supplies its army with everything that is needful; and what can this mean but that Christ will do the same? They were to join his cause, don his uniform of white raiment, and earn their bread by taking their share in all the struggle and suffering—for it was to be gold refined by fire. If they did these things they would get a true conception of life values and the shame and disgrace of their slacker conduct would be lived down and forgotten. He loved them and wanted them to have all the blessings which come through discipline and struggle. Therefore he urged them to change their attitude, and become zealous in his cause. Then in one final appeal he demanded admission to their fortress. "Behold, I stand at the door and knock." He declared that if any one would admit him they would find him a friend and not a foe. "I will sup with him and he with me." In the Orient eating together is a pledge of lasting

friendship. Again, to those who were faithful to the end he promised a share in his own rulership. "I will give him to sit down on my throne, as I also overcame and sat down with my Father in his throne" (Rev. 3. 21).

These were not secret, official communications to the "angels" of the organizations; they were intended for the encouragement of the individual humble fighter. "He that hath an ear let him hear what the Spirit saith" (Rev. 2. 7, 11, 17, 29; 3. 6, 13, 22). A public proclamation if you wish to call it such. Very few things nerve or stimulate a private soldier like hearing a direct communication from his commander. With what inspiration then must these messages have come to humble Christians at Ephesus, Smyrna, Sardis, Philadelphia—yes, to all Christians in all ages. The words have all the thrill of oratory, all the warmth of sympathy, all the enthusiasm of victory! Our Commander has already overcome the world (John 16. 33).

It would almost seem that the greatest rewards were promised to the most delinquent companies, but this is but the limitation of language. Christ does not distribute his favors in any arbitrary manner, like an Oriental monarch. The heroic in his army will receive a full measure of all the blessings—a share in the royal bounty, immortality, recognition, more opportunities for achievement and dominion.

This, then, is the message which the heavenly Commander-in-Chief sends to his struggling, despairing followers. Laying aside all imagery and variety of expression, it may be summed up in two words: Loyalty—Victory!

SPRING SONG

The opening clouds form golden gates,
And from the farthest blue
Sweep down on silver rails of light
Earth's opulence of hue.

The warmth of spring in flowing streams
Climbs up the veins of trees,
And crowds the budded leaves to seek
The freedom of the breeze.

And thus from heaven's loftiest reach
And deepest core of earth
Come meeting streams whose fast embrace
Is beauties' springtime birth.

ERASMUS, PROPHET OF PEACE

GEORGIA HARKNESS

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"A VERY few years ago, when the world, laboring under a deadly fever, was running headlong to arms, the gospel trumpeters blew a blast from the pulpit, and inflamed the wretched kings of Europe to a paroxysm, running as they were fast enough of themselves into a state of downright insanity."¹ So wrote Desiderius Erasmus in 1517.

The attempt to abolish war and sever it from the sanctions of the church is a recent movement, yet a very old one. Every major tenet of Christian pacifism was advocated four centuries ago by Erasmus, greatest of the Humanists and forerunner of the Reformation. His *Querela Pacis*, written in Latin and translated into English under the title *The Complaint of Peace*, gives a denunciation of the war system which, for clarity and vigor, has scarcely been surpassed. He saw, with a keenness of vision that outran his times, that "the first and most important step toward peace is sincerely to desire it,"² and at considerable personal risk he set to work to try to make men desire it.

The Complaint of Peace gets its somewhat peculiar title from the fact that "peace speaks in her own person." Peace, "everywhere rejected and scorned by men,"³ bemoans her lot. Seeking a refuge in the courts of kings, among the clergy, in the learned world, in the bosoms of individuals, she finds that none will take her in. So she challenges men, in the name of reason and religion, to listen to her plaint and consider the justice of her cause.

Erasmus, in one of his Latin letters, gives an interesting account of the circumstances which led him to write the essay. Apparently peace parleys, then as now, sometimes ran into snags.

It was a favourite project about that time to assemble a Congress of Kings at Cambray. It was to consist of Maximilian the Emperor, Francis the First, king of France, Henry the Eighth of England, and Charles, the sovereign of the low countries; of which I am a native. They were to enter, in the most solemn manner, into mutual and indissoluble engagements to preserve Peace with each other, and consequently, Peace throughout Europe. . . . But certain persons, who get nothing by Peace, and a great deal by War, threw obstacles in the way, and prevented this truly kingly purpose from being carried

¹ *The Complaint of Peace*, sec. xli, p. 37 (Open Court edition, 1917). The translation is probably the work of Thomas Paynell (1528-1567).

² *Ibid.*, lvii, p. 56.

³ The full title is *Querela Pacis, undique gentium ejecta profligataque*.

into execution. After this great disappointment, I sat down and wrote, by desire of John Sylvagius,⁵ my *Querela Pacis*, or Complaint of Peace. But, since that period, things have been growing worse and worse; and I believe I must soon compose the Epitaph, instead of the Complaint of Peace; as *she* seems to be dead and buried, and not very likely to revive.⁶

Thus died ignominiously a project which, if carried to fruition, might have become the forerunner of Locarno. But though its only result was to afford Erasmus the incentive to write the essay, it can scarcely be said to have ended in failure.

The major grounds on which Erasmus attacks war are that it is contrary to nature, and contrary to the teachings and spirit of the Christian religion. Of the two, the latter occupies by far the more important place in the essay. Erasmus begins by pointing out the unity that binds all nature together; gives a graphic description of the fruitless quest of Peace for a haven of refuge; and devotes the remainder of the essay to showing the utter inconsistency of war with the principles of Christianity. Constructive suggestions for its eradication are mingled with invective against its evils. While at times the author seems to be wielding his pacifist cudgels in rather bellicose fashion—particularly against the kings who perpetrate war and the clergy who abet it—his spirit on the whole is tolerant. He regards war as a form of insanity, and "we can be angry with the wicked, but we can only pity the insane."⁶

There is scarcely a single present-day feature of the problem which Erasmus does not touch upon. The roots of war in economic imperialism and nationalism, the futility of its results, the question of conflicting loyalties, the relation of Christian leadership to its support—all these come in for treatment. The background of his broad internationalism is doubtless to be found in his own supranational experience as scholar and teacher in most of the countries of western Europe. His love of peace is also the product of his love of humanistic culture, for he saw in war the chief disturber of the life of scholarly reflection. But above all his pacifism is the product of his conception of "the philosophy of Christ"—a conception which everywhere dominates Erasmus' thought. The common name of Christian seemed to him to constitute a stronger bond than the name of Englishman or Frenchman, and the major motif of the essay is the paramount obligation to establish peace which arises from the demands of Christian fellowship.

At the outset Erasmus denies that war is inevitable because it is natural. In fact he stanchly maintains that it is *not* natural, for man

⁵ Chancellor of Burgundy; mentioned as one of the promoters of the conference.

⁶ Quoted in the preface of the first American edition, 1813.

⁷ *Op. cit.*, i, p. 2.

alone, of all the animals, kills his kind. "Animals destitute of reason live with their own kind in a state of social amity."⁷ Even the inanimate world seems designed by the Creator for union rather than discord. Man, too, is made for social amity. Yet man, taught by every visible sign, refuses to learn the lesson.

Thus it comes about that Peace, seeking a dwelling place among the children of men, has a sorry time of it. When she hears the name *man* pronounced, and to it added the word *Christian*, she hastens eagerly in high hopes of establishing there an everlasting empire. Disappointment awaits her; to her shame and sorrow she learns that men quarrel worse than beasts, and Christian nations fight like all the rest.

Entering the palaces of princes, who claim to reign as vicegerents of the Prince of Peace, she is greeted with bland words and outward signs of friendship. But this smiling exterior turns out to be "all paint and varnish." Far from finding a habitation at the courts of kings, she finds there in open faction and secret grudges the embryos of all wars.⁸

Next she repairs to the learned world. Here she finds war of another kind, "less bloody, indeed, but not less furious." Scholar wages war with scholar; the warmth of disputation advances from argument to abusive language, and even to fisticuffs. "They stab one another with pens dipped in the venom of malice; they tear one another with biting libels, and dart the deadly arrows of their tongues against their opponents' reputation."⁹

Disappointed in courts and universities, she hopes to find a refuge in the houses of religion. Many outward signs give evidence that here she will find a safe asylum. The white surplices of the clergy, the figures of the cross, the pleasant appellation of brother by which they address one another, the habitual salutation of "Peace be unto you"—all these symbols betoken peace. Yet scarcely one of them is on good terms with his own bishop, or with his brother priest. The strife between sects is rampant; "every one likes his own, and therefore damns all the others."¹⁰

Further attempts to find an abiding place in the family, and in the individual man, are equally fruitless. In the family circle where Peace ought to reign, the goddess of discord has insinuated herself instead. Even in the individual, reason wages war with passion, and one passion with another passion. Peace is thus forced to the disillusioned, almost

⁷ *Op. cit.*, iv, p. 4.

⁸ *Ibid.*, x, p. 11.

⁹ *Ibid.*, xi, p. 12.

¹⁰ *Ibid.*, xiii, p. 14.

cynical and despairing conclusion, "Such then and so fierce, ought not men to blush at the appellation of Christians, differing, as they do essentially, from the peculiar and distinguishing excellence of Christ?"

From this point Erasmus passes from a consideration of discord in general to military strife, and the most original and constructive part of the essay lies in his demonstration of the inconsistency of war with the teachings of Jesus. At a time when practically every religious leader thought it necessary to justify war and pacifists were no more popular than they are to-day, it is a matter of considerable significance that Erasmus dared to denounce the war system as unchristian. He covers a wide range of Scripture material to prove his point—the angels' song of peace and good will at Jesus' birth, his dying prayer for his persecutors, his analogy of the Shepherd (for sheep do not fight other sheep), the vine with its branches in union, in fact the whole burden of Jesus' message of love. Erasmus suggests to his readers that instead of acting like chickens gathered tenderly under Christ's protecting care, they are acting the part of hawks and kites! Still more boldly he remarks, "How can you say Our Father, addressing the Universal Parent, while you are thrusting the sharp steel into the bowels of your brother?"

Nowhere does Erasmus present his pacifist doctrine more vigorously than in the passage in which he analyzes the Lord's Prayer and shows its inconsistency with militarist practice. It is worth quoting in full.

Let us imagine we hear a soldier among these fighting Christians, saying the Lord's Prayer. "Our Father," says he. O hardened wretch, can you call him Father, when you are just going to cut your brother's throat? "Hallowed be thy name." How can the name of God be more impiously unhallowed than by mutual bloody murder among you his sons? "Thy kingdom come." Do you pray for the coming of his kingdom, while you are endeavoring to establish an earthly despotism by spilling the blood of God's sons and subjects? "Thy will be done on earth as it is in heaven." His will in heaven is for peace, but you are now meditating war. Dare you say to your Father in heaven, "Give us this day our daily bread," when you are going the next minute, perhaps, to burn up your brother's corn fields, and had rather lose the benefit of them yourself than suffer him to enjoy them unmolested? With what face can you say, "Forgive us our trespasses as we forgive them that trespass against us," when so far from forgiving your own brother, you are going with all the haste you can to murder him in cold blood for an alleged trespass, that after all is but imaginary. Do you presume to deprecate the danger of temptation, who, not without great danger to yourself, are doing all you can to force your brother into danger? Do you deserve to be delivered from evil, that is, from the evil being, to whose impulse you submit yourself, and by whose spirit you are guided in contriving the greatest possible evil to your brother?

Sensing as strongly as he does the incompatibility of war with religion, Erasmus has little sympathy with the clergy who gloss over its

horrors and stir their people to a frenzied zeal against the enemy. In particular he objects to those who do this under the pretext of defending "law, order, and religion." If the clergy cannot prevent war, they must at least refuse to give it their approbation. It is their business to stir up those who "choose to be at peace with their vices."¹¹ instead of stirring men to be at war with their fellow-men. "What possible consistency," he exclaims, "can there be between a miter and a helmet, a pastoral staff and a saber? between the volume of the gospel and a shield and buckler? Do you presume, reverend sir, with your hood and surplice on, to stimulate the simple, inoffensive people to war, when they come to church expecting to hear from your mouth the gospel of peace?"

Yet, contrary to all the principles of reason and religion, so Erasmus thinks, the clergy continue "with the most blasphemous impiety" to kindle the flames of war and misquote the Scriptures to justify themselves. And let him who dares to oppose their course beware! Almost plaintively Erasmus remarks, "Nay, matters are come to such a pass that it is deemed foolish and wicked to open one's mouth against war, or to venture a syllable in praise of peace, the constant theme of Christ's eulogy."

Erasmus is no mere iconoclast. He gives a clear analysis of the causes of war and some constructive suggestions for its eradication. The principal roots of war, he says, are the greed of kings for more dominions, alliances, and a false sense of national honor. His inclusion of nationalism as a cause of war is especially significant. Only a person of international vision, such as Erasmus' experience had made him, could say, "Men must not be too zealous about a phantom called national glory, often inconsistent with individual happiness." He places the bonds of Christian union above national loyalties.

The causes of war, Erasmus says, must be eradicated root and branch. Kings must seek the internal development of their realms and the welfare of their people instead of the acquisition of more lands. "Let the greatest share of honor be ever paid . . . to kings who entirely reject the war system." Diplomatic marriages and embarrassing alliances must be avoided. Many real insults and injuries must be overlooked, for gentle behavior on one side will tend to secure it on the other. The people must be led to desire peace, and in this campaign of education the church must lead. "Let all the clergy, however they may differ in rank, order, sect, or persuasion, unite to cry down war, and discountenance it through the nation, by zealously and faithfully arraigning it from the pulpit." Finally, if peace is to be had in no other way, it is

¹¹ *Op. cit.*, xlv, p. 41.

better to purchase it than to pour forth blood and treasure in a far more costly war.

The folly of war is a favorite theme with Erasmus, and we find him dwelling on it in various of his letters, in his *Adages* in a long commentary on the proverb *Dulce bellum inexpertis*, and in his *Institution of a Christian Prince*. In the last he advocates arbitration as a means of avoiding war. "There are many bishops, abbots, learned men, and grave magistrates by whose judgment these things might be far more decently composed than by murder, pillage, and calamity throughout the world."¹² He has sometimes been regarded as the first to propose arbitration, but this is incorrect, as he had a predecessor in Pierre Dubois (1300), one of the lawyers of Philip le Bel.

There is unquestionably a great deal of prophetic vision and common sense in Erasmus' presentation of the case. Unfortunately, on the one question which we should like most to have him answer, he gives no clear pronouncement. We are left in uncertainty as to whether he would himself refuse to sanction or participate in *any kind* of war. In one paragraph of the *Querela Pacis* he appears to admit the possibility of a just, defensive war. "I am speaking all along of those wars which Christians wage with other Christians, on trifling and unjustifiable occasions. I think very differently of wars, *bona fide*, just and necessary, such as are, in a strict sense of those words, purely defensive." Yet elsewhere he says that "every man is apt to flatter himself that his own cause is a good one," and declares that, however just the cause, the evils of war so far outweigh its advantages that the most unjust peace is preferable to the justest war. A similar uncertainty appears in a passage where he says that if Christians must fight, they had better fight the Turks—yet, after all, the Turks are their brothers, and they had better not fight at all. Whether this uncertainty of statement is due to uncertainty in Erasmus' own mind, or to an altogether human fear of the consequences of too radical a pronouncement, we can only conjecture.

Erasmus wrote *The Complaint of Peace* in the same year in which Luther nailed his history-making theses on the door of the church at Wittenberg. Perhaps in the centuries ahead, when Peace has found an abiding place, Erasmus may be looked upon as the prophet of a New Reformation.

¹² Quoted by Preserved Smith in his *Erasmus*, p. 198.

"THE GREAT GALILEAN": A FIRST-CHAPTER STUDY

GEORGE PRESTON MAINS

Altadena, Cal.

Mr. ROBERT KEABLE, recently deceased, left the completed manuscript of a book, the first two chapters of which have appeared in recent numbers of the *Atlantic Monthly*. These chapters promise a book of widely challenging interest; they treat of the most fruitfully inspirational character in all human biography—JESUS. This author as a literary and critical writer is no negligible force. He is cultured in thought, clear and fearless as a writer. If his premises be conceded, he deals in trip-hammer strokes against some of the most historic and cherished convictions of Christian thought. He evinces familiarity with the findings of modern scholarly biblical criticism. In support of his own preconceived premises, however, he will be judged by many as reading into these findings most unwarranted constructions.

I

He primarily and boldly assumes that in the New Testament narratives we have no valid historic basis as accounting for Jesus. Upon the assumption of primitive documents, now lost, and of which certainly he has no direct knowledge, he denies the historicity of the New Testament Gospels. He goes so far as to charge the first and third Gospels as plagiarizing upon Mark's Gospel, itself an unreliable source concerning the true Jesus. He seems to assume only two factors concerning the Synoptic Gospels: first, that Mark's original Gospel, giving a more reliable account of Jesus, has been lost; second, that our present Mark is a sort of revised travesty upon the original, something edited by promptings of a theological bias, or in some polemic interest.

That the theory of an "Ur-Mark" has been widely advocated is to be readily admitted. But that such a prior Mark ever existed is certainly very far from being at present definitely known. Whatever the probability that Mark originally wrote such a Gospel, its contents are now so far unknown as to make it a purely imaginative basis for the author's destructive premise. That the authors of the Synoptic Gospels drew largely upon documentary sources is beyond dispute. Aside from our present Mark it is clearly in evidence that the first and third Gospels drew upon at least one other source. This document has been designated as "Q," from "Quelle," a term standing for source or origin. This source

is probably identical with the "Logia," a collection of Christ's sayings traditionally attributed to Matthew, the apostle. This collection was never intended as a biography of Christ, but rather as a devotional manual containing edifying sayings of Christ to be placed in the hands of Christian converts. Papius, giving some account of this collection, declares that it was arranged by Matthew, and written in the Aramaic language. It also seems evident that the third Gospel drew upon at least one other source, which is not to be traced either in the first or second Gospels.

Mr. Keable seems to assume that the "Ur-Mark" and the "Logia" are the original Gospels, Gospels to which have been added fabulous and perverting additions prompted by the partisan or theological bias of the New Testament authors. He characterizes, for instance, the first Gospel as having been written by "a theologically minded Jew who wrote what fitted in with his own preconceived prejudices and beliefs." From what he himself admits as inaccessible sources, yet sources upon which he builds the grossest charges of biased mind, of perversion of fact, of the gratuitous introduction of incredible incidents, and of irreconcilable disagreements, against the New Testament authors—upon such premises our author assumes to captivate his credulous readers.

II

The Epistles of Saint Paul much antedated the New Testament Gospels. They were the earliest of New Testament writings. Our author seems to imply that the silence of Paul concerning Christ's wonder-working ministry is evidence that the signs and wonders recorded in the Gospels are non-historic. If this is his premise, it is a most misleading application of the argument from silence. While Paul clearly accepted the historicity of Christ's incarnate life, his utter absorption in the mission of Christ as Redeemer of men from sin, and of his more than regal exaltation in the moral universe, was such as to preclude his occupancy with the biographical incidents of the earthly life. This cannot at all mean that Paul was either unknowing or incredulous of Christ's miraculous earthly ministry. Psychologically measured, Paul himself must be rated as one of the greatest miracles in Christian history. He can be accounted for only on one of two grounds: either he was the victim of an unaccountable, intense, and sustained hallucination, or, as he himself repeatedly attests, there came to him on the path of his persecuting career an overwhelming revelation of the glorified Christ. That this imperial-minded man, who has marched across the ages like a moral colossus, whose intense and embittered ambition it was to crush the Christ—that this same man

should come to submit himself to a peerlessly heroic, self-denying, unrelaxing, and life-long service to the cause which he had sought to destroy, that he should rise to the vision of exalting the Christ whom he had persecuted to the moral headship of the universe—all this cannot be accounted for save on the basis of a sustained miracle of divine inspiration. We can rationally do no less than to concede Paul's account of his own conversion as literally and absolutely historic.

III

Our author disposes of the fourth Gospel quite consistently with his arbitrary and partisan bias. If this be a Gospel at all, it is something quite distinct from and out of harmony with the other three Gospels. For instance, he says this Gospel alone relates the wedding-miracle of Cana, which must be regarded as a pure fiction; but, he adds, this author "belongs to an age which did not regard the manufacture of such incidents as dishonest, and who had the best of subtle theological reasons for discovering this one." Let it be promptly admitted that the fourth Gospel is one of difficult problems, some of which have not yet found solution. It remains that in the recent centuries the most competent scholarship of the Christian world has been focussed upon these problems. What views are we to accept concerning the situation—those of a skeptical tyro in biblical knowledge, or the testimony of the masterly scholars of the ages? It is on all hands admitted that this Gospel is by a marked interval the latest written of the four, and that the motive of its writing, while generally harmonizing with, is still quite distinct from that of the three Synoptics. Eusebius, a most erudite historian of early Christianity, in speaking of the Gospels says:

"Last of all, John, perceiving that the bodily (or external) facts had been set forth in the other Gospels, at the instance of his disciples, and with the inspiration of the Spirit, composed a spiritual-Gospel."

This testimony of a "spiritual Gospel" is characteristically flouted by our author. Harnack, probably accepted as the most authoritative critic in German Christian scholarship, and with no obsession for glossing critical problems, in treating the New Testament literature as a whole, including the fourth Gospel, sums his conclusions by declaring:

"The oldest literature of the church, in its main points and in most of its details, from the point of view of literary history, is veracious and trustworthy, that in the whole New Testament there is probably only a single writing that could be called pseudonymous in the strictest sense of the term, the so-called Second Epistle of Peter—that the amount of interpolation is far less than had been supposed, and the tradition relating to this early period might in the main, and with some reservations, be trusted."

Sanday, admittedly one of the greatest of modern Oxford biblical scholars, in quoting Eusebius' phrase "a spiritual Gospel," says:

"The phrase is a happy one; it just expresses, in the briefest compass, that which really most differentiates the fourth Gospel from the other three."

Most eulogistic endorsements of the fourth Gospel as climaxing New Testament teaching concerning Christ might be quoted from many eminent authorities—from Origen and Jerome of the Christian Fathers, from Luther, from Herder, the philosopher, and from an unbroken line of illustrious scholars.

I cite but one other witness. Professor B. W. Bacon is known throughout the biblical world as a fearlessly rationalizing, but still a devout and constructive New Testament scholar. He has given a most elaborate and exhaustive study to the fourth Gospel. He does not regard the real purpose of this Gospel as historic, but rather as a modern spiritual interpretation of the person and message of Jesus Christ. He regards it as giving "expression, more perfectly than any other, to the profound and spiritual Gospel of Paul." He says:

"When we can be satisfied to take this Gospel for what it is, the richest, choicest flower of the spiritual life of the Pauline churches a half-century after Paul's death, when we begin to study its spiritual lessons against the background of that inward history, a new era will begin in the appreciation of this great Gospel." "But," he adds, "spiritual things must be spiritually discerned."

IV

Mr. Keable, with all his acuteness, seems to be lacking in the sense of historic perspective. He assumes that in the comparatively brief interval between the crucifixion and the writing of the last Gospel the real Jesus had been so distorted by misrepresentation, so submerged in mythical creations, as to render the New Testament testimony concerning him of little or no historic value. Such assumption will not bear the test of sane judgment. The probable truth is, that the period between the crucifixion and the writing of the last Gospel was in ever-widening Christian communities filled with the memories and traditions of Jesus of Nazareth. For a large part of this period multitudes of living persons carried vivid memories of his personal sayings. Let it be conceded that these memories were accompanied in many minds with imaginary creations, with exaggerated and even mythical conceptions of his wonder-working power. If for the sake of the argument we concede this, yet a common-sense decision must be that with it all there remained a dominant body of proximate and conservative truth concerning the real Jesus. In this brief period Christianity had spread rapidly beyond the narrow confines of Palestine. It had

phenomenally invaded the Mediterranean civilizations. It had come under the scrutiny of Grecian philosophy and the imperial vision of Rome. At the time when the last Gospel was written, the Nazarene was running the gantlet of the most critical thought of the ancient world. Saint Luke testifies that many narratives of Jesus had been written. It is to be emphasized that the writers, including the New Testament authors, wrote for the most part from the standpoint of their individual impressions and convictions, none of them moved by the thought that he was contributing to a Bible for the ages. Naturally the knowledge-concepts of these authors were not always identical. Their impressions of events often differed the one from the other. In some instances one revises the others' form of statement. Our Gospels themselves are not most rightly judged or wisely by a dogmatic insistence upon an infallible historicity in all their statements. But when these features receive all reasonable concessions, this is immeasurably far from their justifiable branding as non-historic and worthless.

Their irreducible wonder is, that they have survived through all the critical centuries. As is true of no other literature, there has been focused upon them from age to age the most hostile as well as the most constructive criticism. They have proven the seminal sources of vast literatures, literatures that have grown, and are growing, in phenomenal volume in these later ages. They have survived the wreckage of ages on all human institutions. Since these Gospels were written, the birth and expansion of new sciences have installed the exploring mind to citizenship in a limitless new universe.

But for some reason, after all reasonable concessions have been made for their non-historic qualities, for their fableizing of facts, for statements exaggerating their magical wonders, for diversity of records, or for personal bias on the part of authors—there still remains the surpassing marvel that forth from these writings there has walked down through the centuries, adding an ever-enlarging luster to his fame, the most majestic moral character that has ever challenged the thought of mankind.

V

And now, our author having announced that the New Testament Gospels are garbled reproductions of previous but now lost documents, that they are edited under polemical or theological bias, and are hopelessly irreconcilable the one with the other, and thus concluding that we have now little or no valid historic testimony concerning Jesus, it is of interest to inquire concerning his personal views of "The Great Galilean." He alludes, as though it had the force of cogent reason, to the slight ref-

erences, if any, to Jesus in contemporary Greek and Roman literature. The ministry of Jesus was spent in a remote and despised province of the Roman Empire. Standard Grecian and Roman writers of the day had little or no interest in a religious teacher whose activities were confined to Palestine. Nor does it damage our inference if we concede that the purported reference to Jesus in Josephus is an interpolation.

In the face of these historic negations, however, our author proceeds to a great discovery. The church has created a marvelous Jesus which it has exalted to the rank of a God. It is this "traditional Jesus who has overshadowed the world, who is carved on our churches and cathedrals, depicted in our masterpieces of painting, sung in our popular hymns, and even shown in our cinema films." "For nineteen centuries the European mind has been elaborating, not to say constructing, the most wonderful and beautiful figure that the world has ever seen. . . . None of its past achievements"—achievements of constructive mind—"can vie with this, and confidently we assert that none of its future achievements will ever surpass it." "The traditional Christ must be the subject of our worship, so he will remain the source of our inspiration." "He will make us finer, nobler men and women, and there is none other who can do so as he." "It is possible to glory in the traditional Christ, and to worship him as the ideal and inspirer of all nobility." "Our civilization cannot do without him. Without him it will wreck itself in some unimaginably bloody war, or in some hideously materialistic phase of machinery and vulgarity in which life will not be worth living. In him and around him there has been concentrated for so long all that is beautiful and worth while, all that is noble and generous, all that goes to make up the best in man, to such a degree that in losing him we lose it."

Now, notwithstanding his arbitrary negations and shifting of bases, we must give our author credit for a real moral artistry. In his traditional Christ he has created a wonderful picture, a picture worthy of Christian framing. What appears his inconsistency is, that he evolves this picture from germ-cell sources which he has branded as unhistoric. He finally draws upon sources which are now found nowhere else than in New Testament narratives.

And then, he makes this wonderful Christ whom he pictures purely a creation of human thought. He forms a roster of historic names from geniuses of the race in many departments of life, and then declares that they have brought to the creation of this character "every treasure that they possess." Besides, "a thousand unknown men and women have added touches here and there, not only of set thought, by their creative ability, but unconsciously by the beauty and nobility of their lives." Yet this

"traditional" Christ in perfection of character immeasurably transcends all other human life. This in plain terms is to say that this Christ is a product, a superlative, a supreme creation in character-values which infinitely transcends all values in its creative sources. That the thing created should be incomparably greater than its creator is an utterly unscientific conception.

VI

While in high appraisalment of the Christ-picture of our author, there is a vastly more worthy, more rational, and divine ground of accounting for the historical Christ of to-day than anything suggested in his premises. In his earthly farewell to his disciples, Christ said: "If I go visibly from your presence, I shall still not be absent from the world, nor from your lives. I will send you the Spirit whose office it shall be to take of the things of mine and show them unto you. He will unceasingly unfold to you and to your successors for all ages to come, and in ever-growing measure, the truth and significance of my mission."

To assume that the Christ of to-day is purely a creation of the unaided human mind would be to build the most peerless moral structure of history upon foundations of sand. God, in his chief dealings with our human world, is projecting more and more into all the formative movements of civilization the spirit and mission of the "Great Galilean." And this divine ministry will never cease until the final ages shall crown Christ in moral supremacy over all the races of earth.

DISINHERITED

The world is always opulent,—
The oracles are never dumb;—
Except to sodden, sullen minds,
To whom nor light nor love may come—
Of Beauty senseless as the clod,
And dead to Duty, Truth, and God.

BENJAMIN COPELAND.

Buffalo, N. Y.

WHY I BELIEVE THAT JESUS ROSE FROM THE DEAD

DAVID KEPPEL

Syracuse, N. Y.

FOREWORD

I AM a fundamentalist. That is to say, I accept the faith that was once delivered unto the saints, as I find it in the New Testament, and as it is summed up in the Apostles' Creed.

Especially am I interested just now in what the creed teaches as to the person of Jesus Christ; how he came into the world, and how he went out of it, his virgin birth, and his resurrection from the dead. These in a way stand or fall together; but I propose in this paper to confine myself to a consideration of the latter.

The summary in the creed, agreeing as it does very closely with the teachings of the New Testament, has long been regarded as fundamental to the Christian faith, so that those only who accepted it were deemed Christian; but it has come to pass in these latter days that not a few holding high rank in the Christian Church as teachers deny that these beliefs are fundamental, or indeed that they rest upon a foundation of fact at all. This is clearly contrary to the teachings of the New Testament; but from the modernist point of view, so much the worse for the New Testament! Its assertions must be pared down to fit the modernist theory.

We are told that criticism of our Gospels necessitates the theory of a shorter gospel, or *urevangelium*, as Eichhorn calls it, which is the source of our Gospels, especially of the first three, and of much greater authority than any or all of them.

This written source, or sources, may or may not have existed. The difficulties of the synoptic problem, that is, the difficulties which arise from the critical examination of the interrelation of Matthew, Mark, and Luke, demand no such theory, being solved quite as satisfactorily by the undeniable *fact* of oral teaching when the three Gospels were written.

But if it ever existed at all, it is discredited by the fact that it never was accepted by the primitive church, as the Gospels were. How unreasonable, then, is it to discredit our Gospels by the authority of writings which, if they ever existed at all, were rejected by the church!

Regarding the resurrection of Jesus as the very keystone of the faith, when the truth of this is attacked it becomes the duty of the believer to

give a reason for the faith that is in him. I therefore attempt, as clearly as I am able, to give answer to the question already asked:

WHY DO I BELIEVE THAT JESUS ROSE FROM THE DEAD?

1. *First of all because my parents told me so.*—Most unscientific! But then, and since, satisfactory to me. This was one of the sweet old stories that mother told me. Father was different from mother. She was spiritual; he knew the world; but father agreed with mother in teaching me that Jesus rose from the dead.

I soon learned that my home was one of many. In other homes were other children whose parents told them that Jesus rose from the dead. Many of these children were enrolled in Sunday schools and their parents in churches. In these schools and churches teachers taught and preachers preached that Jesus rose from the dead.

Moreover, there were many generations, both natural and spiritual, of children with their parents, pastors, and teachers, all telling and hearing the same old, old story, reaching back and back through the ages to the very time of Christ; and a short calculation convinced me that it was not merely the case of one father and mother and one group of preachers and teachers, but that many millions, nay billions, had been handing on the same message for nearly two thousand years.

And what would have been passing strange if Jesus had never risen from the dead is that the farther I went back along the line of reliable history, the clearer and more convincing I found the evidence. Contrast this with what we find true of the Santa Claus myth. Almost any twelve-year-old child knows that there is no Santa Claus; but how different it is with the story of the resurrection of Jesus!

I believe in the resurrection of Jesus from the dead

2. *On the testimony of the Bible.*—This testimony is twofold: what the Bible is and what the Bible says. The main source of testimony is the New Testament. The Old Testament, written four hundred years and more before the event, can scarcely be considered proof. Nevertheless two Testaments are strangely linked together, so that we find in the Old forecasts of events recorded in the New. It may safely be said that if it had not been for a strong conviction of the men of the apostolic age that Jesus rose from the dead, the New Testament would never have been written, and the Old Testament would not now be read by us. Thus the very existence of the Bible is a proof that Jesus did indeed rise from the dead. The New Testament is not the cause so much as it is the result of that conviction.

Nineteen centuries ago Christian men were so thoroughly convinced

that their great Friend had risen from the dead, that they wrote down in memoirs what they knew about it and about him, talked about it to those who would listen, and repeated the story in letters to friends. We are not affirming anything about its inspiration or inerrancy now; but we do say that the testimony of the New Testament to the resurrection of Jesus appears to express the honest and earnest conviction of the writers.

One of the earliest of the books of the New Testament, probably written early in the spring of 56, about twenty-five years after the death of Jesus, is Saint Paul's First Epistle to the Corinthians. In this we have Paul's emphatic assertion that Jesus did indeed rise from the dead: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the Twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

Paul does not offer this as a new revelation, but as something well known long before both by Paul himself and by the Corinthian Christians. It was, he reminds them, what he delivered to them "first of all," that is, as early as the beginning of his ministry in Corinth, some four years previously. Moreover, long before that, no doubt shortly after his conversion, he himself had received it. Indeed, his account of the appearance to himself of the risen Christ pushes back the beginning of his conviction that Jesus rose from the dead to within a very few years of the event.

He takes the almost universal belief among Christians that Jesus rose from the dead as the basis of an argument. There were modernists in the Corinthian Church who were saying, "There is no such thing possible as the resurrection of dead people." His argument in brief is, that if dead people cannot live again, then Christ, who was well known to have died, could not live again; and if he did not rise from the dead, Paul's preaching and the Corinthians' faith were alike vain; in this life their hope was pitiable, and in eternity they could expect no resurrection. But having, as they well knew, risen from the dead, Christ had become the first fruit of a glorious harvest of resurrected souls, clad in immortal, glorious, powerful, and spiritual bodies.

Paul not only shows how ample were his grounds for his certainty that Jesus had risen from the dead, but he gives the Corinthians abundant data for proving or disproving what he says. As witnesses he cites

Cephas, James, and the Twelve, with all of whom he was well acquainted, and the five hundred, who at once saw the risen Christ, most of whom were then living. Any of these witnesses might visit Corinth at any time and settle the question of Paul's reliability.

His claim that he himself had seen the risen Christ might be discounted on the supposition that the appearance might have been visionary. Indeed, he is said to have referred to it as "the heavenly vision"; but it may safely be said that no other appearance of the risen Christ whatever bears equal evidence of its reality as that which on the road to Damascus at high noon changed Saul the persecutor into Paul the Apostle of Jesus Christ.

In all the larger books of the New Testament the resurrection of Jesus from the dead is stressed. All four Gospels end with an account of it; the Acts, Revelation, and many of the Epistles begin with it. The accounts in the four Gospels are so different that they certainly were not written in collusion; but they tell substantially the same story; their alleged discrepancies and contradictions are not beyond explanation. For instance, it has been noted that according to the second Gospel Mary Magdalene came to the sepulcher "at the rising of the sun," and according to the fourth Gospel, "while it was yet dark"; but who does not know that it is "yet dark" when the sun begins to rise? It has been noted that the third Gospel speaks of two angels appearing to the women at the sepulcher, while the first Gospel speaks of only one. Well, surely if there were two, there was one! In like manner we are told in the fourth Gospel that Peter and John ran to the sepulcher, and in the third Gospel that Peter ran to the sepulcher. Assuredly if Peter and John ran, Peter ran! We are told that some of the Gospels place the appearances of the risen Jesus in Jerusalem and others in Galilee. The truth seems to be that he appeared both in Jerusalem and in Galilee.

Dr. Moffatt says, in spite of inconsistencies and contradictions, the Gospel narratives "have an extraordinary appeal." "It is a fact," he says, "explain it as we may, that they have something for the plain mind which comes home in such a way as to render the reader unconscious of any difficulties. They seem to attest themselves for those who are brought face to face with the question of the future life." They most surely do; and the real difficulty may not be so much with the plain mind, which sees no insuperable difficulties, as with the overtrained critical mind, which sees them where they do not exist, or exaggerates them where they do.

We may say in passing that we find in the Bible, especially in the New Testament, satisfactory evidence of the resurrection of Jesus, quite

as much in what it is as in what it says. Without the resurrection of Jesus it could not have been written; with, it is inconceivable that it should not. With Rousseau we say, "The Gospel has notes of reality which are so great, so striking, so absolutely inimitable, that their inventor would be a more astonishing person than their hero."

Another source of my belief that Jesus rose from the dead is—

3. *The Church.* We sometimes say, "I wish I could see a real miracle!" Well, if you seek a miracle, look around you. The Church of Christ, rising up at the word of the Carpenter of Nazareth, and in the teeth of the artillery of hell, persisting through the ages, is a standing miracle, of which we ourselves are a part. When Peter, the man of rock, made his confession, "Thou art the Christ, the Son of the living God," and Jesus responded, "I say unto thee that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it," few things appeared less likely than that the Carpenter of Nazareth would build a church, or anything else, that would in spite of opposition persist through the ages. But Jesus spoke, and the church stands!

The church stands upon its faith in the resurrection of the Lord Jesus. Almost in the same breath Jesus announces the founding of his church and foretells his own death and resurrection. A few weeks later he stands with the same group of disciples, all but the one who had gone to his own place, and says to them: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

Twelve men planning to evangelize the world! Yes, but one of them was the risen Jesus.

Ten days later this power which Jesus claimed to have received fell upon the apostles, changing the faint-hearted denier of his Lord into the courageous fisher of men, flinging his net into a howling, hostile mob, and making a haul of three thousand souls. And the gist of his appeal was: "Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hands of lawless men did crucify and slay; whom God raised up, having loosed the pangs of death, because it was not possible that he should be holden of it."

From that time forward, "with great power gave the apostles witness of the resurrection of the Lord Jesus."

Meanwhile the church was growing by leaps and bounds; a hundred and twenty, three thousand, five thousand; and before the end of the century, a hundred and forty-four thousand, of all the tribes of the children of Israel, and a great multitude which no man can number, of all nations and peoples and kindreds and tongues. To-day the number of those calling themselves Christian cannot be less than four hundred millions.

It has been said sneeringly that if Christ founded his church upon Peter, we have a shaky building on a shaly rock. But, admitting much that has been said against the church, we say, without fear of successful contradiction, that there is not, and never has been, an organization doing so much for humanity as the Christian Church has done and is doing.

Jesus never expected his church to be perfect. He did expect it to be human. Not all the seed of the Word would produce good fruit. Wheat and tares must needs grow together. The gospel net must gather fish good and bad. Not until the end of the age shall the wicked be severed from among the righteous. But the miracle of the church is, that in the teeth of defect within and opposition without, it persists. The more it is riddled by the artillery of hell the more astonishing and convincing are its existence, growth, and achievement.

All this depends upon the resurrection of Jesus. If he rose from the dead we have an adequate explanation of the founding and growth of the church. If he did not we have no explanation. To explain the rise of the church without the resurrection of Jesus is like explaining Niagara as caused by a summer shower.

Throughout its history the church has always been true to its belief in the resurrection of Jesus. Up to the very age when living men remembered the resurrection of Jesus, Christians have had the New Testament in their hands and the creed, or the substance of it, upon their lips.

In its early childhood the church began celebrating its birthdays by monuments, not of brass or marble, but of the more enduring stuff of which eternity is made: Easter and the Lord's Day, both commemorating the resurrection of Jesus. Since these monuments were set up we may rest assured that the church has not forgotten for a single year or week that Jesus rose from the dead.

There is another proof, not convincing to those who have not experienced it, but mightily so to those who have: the assurance of his saving power. A young preacher, earnest, devoted, successful, but not highly educated, was undergoing an examination in theology, and was sorely

puzzled by questions as to the grounds of his belief in the divinity of the Lord Jesus. At last one of the examiners succeeded in getting the meaning across to the young man. His face brightened as he exclaimed: "You want to know why I believe that Jesus was divine? Why, bless your hearts, he saved my soul!" Like experience will bring like faith in the resurrection of Jesus from the dead.

Well, what difference does it make? Much every way.

If Christ be not risen, if

"afar he lies
In a lone Syrian town;
And on his grave with shining eyes
The Syrian stars look down,"

supernatural religion lies buried with him. We cannot escape Saint Paul's logic: "If Christ hath not been raised, then is our preaching vain, and our faith also is vain." The church, with all for which it stands, is an impertinence.

If Christ be not risen we must give up our belief in the supreme miracle of Christ's resurrection. If we do that, why believe in any miracle? Taking away the miraculous, the life of Jesus fades into gray commonplace, hardly worth recording.

If Christ be not risen, he has not been declared to be the Son of God with power. His words, however beautiful, come without authority, and may be the impractical vaporings of an enthusiast.

If Christ be not risen, the New Testament writers are found false witnesses of God; because they witnessed of God that "he raised up Christ; whom he raised not up, if so be that the dead are not raised."

But now is Christ risen from the dead. At the end of these days God hath spoken unto us by his Son, whose words are God's words, whose revelation of God is God's revelation of himself, whose commands are the will of the Father in heaven.

Now is Christ risen from the dead. Like a sunburst, light streams from the tomb which could not hold him; eternity glows with the hope of everlasting life; the humblest grave, where an unknown saint sleeps in Jesus, shines with reflected brightness, and the minarets of the church on earth are aflame with the glory of heaven.

JESUS CHRIST: AN HISTORICAL JEWISH PERSONAGE

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New York, N. Y.

Jesus Christ, A Myth, by Georg Morris Cohen Brandes. Translated into English from the Danish. Obviously a frantic, final and feeble bid for waning public attention and regard, a kind of despairing appeal from the relentlessly engulfing oblivion overwhelming Mr. Brandes along with the others like him. He was professional Jew, professional radical, professional philosopher, lecturer, æsthete, writer, and at times attracted more or less respectfully critical notice with books, articles and lectures.

In 1837, five years before Mr. Brandes was born, David Friedrich Strauss, a German theologian, published his somewhat ponderous *Life of Jesus*. Like Eichhorn, Ustesi, Gabler, Schleiermacher and others of his school and period, Strauss directed all the forces of an actively inquisitive, coldly suspicious mind to intensively laborious, closely analytical and always hostile scrutiny of the Bible, Old Testament and New. His purpose was to disprove the divinity of Christ. His searchings and analyses forced him to reject decisively and contemptuously the theory, suggested by preceding mystics, infidels and foes of Christianity and religion, most of them German, that Christ was a myth, a creation of fiction and fervid imaginations. "The chief difficulty which opposed transference of the mythical point of view from the Old Testament to the New," wrote Strauss, "was this: It was customary to look for myths in the fabulous fruit ages only, in which no written records of events yet existed; whereas at the time of Jesus the mythical age had long since passed away. Writing had become common among the Jews." Bauer and Schelling, other German critics of the Bible and Christianity, following Strauss, accepted his conclusion, but suggested and urged that after Jesus had become famous in life and glorified in death tradition had created and ascribed to him mythical miracles and utterances. Mr. Brandes was discredited and his attempted teaching was consigned to the philosophical and theological scrap heap long before he began to write and by men far abler than himself and intent as he on destroying religion.

Experience of centuries has proved that the normal healthy human soul and heart crave the comfort and hope and stimulation given by the Christian religion just as the normal healthy human body craves food. The abnormal unhealthy souls and minds seek, at one extremity, tasteless, dry, lifeless philosophies in which there is no sustenance; at the other

extremity to wallow in coarse, gross sensuality, materialism and gluttony. The crude narrative of John Bunyan lives and is loved by millions because it tells in homely language and incident spiritual experience familiar to most of us, of tribulations and temptations and dangers followed by reward for which all long. All the elaborate labor of Strauss and the other highly cultured, deeply learned professors of his kind and methods of thought, intended to destroy belief in the Bible and Christ, practically disappear after causing some small commotion and are forgotten. Even the blatant, garrulously noisy and intrusive Atheist who clamors for controversy and notice in the average small town and village loses sight of those authors whose aspiration is to degrade.

Mr. Brandes was ignorant of Strauss and associates, preceptors and followers, or disregarded them, and went at his task of disproving the existence of Jesus like a raw and reckless little lawyer trying to uphold a hopeless and indefensible case. Where evidence is clearly against him he endeavors to distort and pervert it. Where he lacks so much as a wisp of evidence to sustain a position or assertion he invents. Where indisputable facts clearly contradict him and take away all semblance of foundation for his contentions he ignores the facts and he resorts to the cheap shyster trick of trying to ridicule witnesses whose testimony against him is irrefutable.

He dismisses the four Gospels as works of fiction describing an imaginary Character, written long after the Character is supposed to have lived, minimizes their coincidences and agreements, magnifies and exaggerates every possibility of discrepancy. Examples of his crudity and awkwardness and trust in the obtuseness or ignorance of readers appear on nearly every page of his book. Taking an instance at random, we find him triumphantly accusing Saint Matthew (5. 43) of attributing to Jesus a misquotation from Leviticus, "Love thy neighbor and hate thine enemy." If Matthew had been writing fiction and attributing to his foremost character a quotation, he had ample opportunity to verify the alleged quotation and avoid glaring error. This evidently did not occur to Mr. Brandes, who throughout his work falls into confusion by confused efforts to belittle Jesus while maintaining that he never existed; but, that aside, there is no suggestion of a quotation in the admonition of Jesus as given by Matthew. "Ye have heard that it hath been said," are the words. There is no reference to Leviticus.

So all through Mr. Brandes' book, remarkable only because it was put before the public by a man supposed to have attained some reputation as thinker and writer and to have desired to retain that reputation. Mr. Brandes concedes the existence and martyrdom of Stephen and of Saint

Paul and contends that both imagined, or pretended to imagine, the existence of Jesus, who lived in the lifetime of both. He asks us to believe that Stephen, resident of Jerusalem, imagined the presence and the personality there of Jesus and the entire story of the crucifixion and dared and endured the penalty of being stoned to death for allegiance to the creation of his imagination, or his blind credence in what had been told him. He also asks his readers to believe that Paul, a man of unquestionable intellectual force, high education and deep insight, somehow was persuaded that this imaginary person, of his own time and against whose teachings and followers he had warred vindictively, was a reality and a Divinity or, for unexplained reason, declared himself to be so persuaded and in adherence to that declaration endured gladly privation, dangers, persecutions, agonies and death. Whether Saint Paul actually had seen Jesus, or said he had seen him, is disputed among some commentators. There is not and cannot be question, if Saint Paul is to be believed at all and taken as a real person and author of a real record, that Saint Paul saw and knew and, for a time, despised and pursued those who professed to have known and seen and heard Jesus and subjected them to stern and merciless and incisive questioning. According to Mr. Brandes' computation, Saint Paul was twenty years old at the time of the crucifixion. According to Mr. Brandes' theory, Saint Paul was able to believe that an event said to have occurred in his own city when he was at that age and which really had not occurred was a reality. As an illustrative instance of the plausibility of this, Mr. Brandes himself was 36 years old when Strauss died. If it should be contended that Strauss was a myth and the books said to have been written by him really were written by others after his death, and that Mr. Brandes had persuaded himself, or been persuaded, to believe in the existence of a non-existent Strauss, the contention would be precisely as reasonable and probable as Mr. Brandes' assumption that Saint Paul imagined Jesus or accepted as real a Character created in fiction in his own time and under his scrutinizing and skeptical eyes.

This discussion of the published declaration of opinion of a modern radical Jew is intended especially to offer some information and suggestion for thought to the many conservative and practically thinking Jews who seek through the maze of philosophies and doctrines and assertions how they best may serve the Jehovah of their fathers, in whom they faithfully believe, humanity generally and their own race, for the restored greatness of which they fervently hope. It is to be noted that Mr. Brandes ignores not only Strauss and other deliverers for destruction and apostles of despair who preceded him, but repudiates the many really progressive Jews, sincerely pious and true to race and religion and tra-

dition and widely and profoundly learned, who yet reject Jesus as the promised Messiah, but honor him as a real person and the greatest of the prophets of Israel, whose life is to be emulated and ethics admired. Lady Magnus, in her *Outlines of Jewish History*, affirms the declaration of Max Nordau—generous and faithful worker for his people and active leader in the Zionist movement—"Who claim Jesus as ours and the Gospels as flowers of Jewish literature." Rabbi Wise expressed the most advanced Jewish thought and results of the most exhaustive research in his frank recognition of the historical accuracy of the Gospel record of the Nazarene.

It may be remarked, as incidentally germane to the subject, that Germans, while generally not going so far as Mr. Brandes, Danish Jew, once adopted German citizen, but practically deported from Berlin, in attempting to abolish Jesus absolutely, have been most prominent and persistent in attacks on his divinity, or the existence of God, Christianity and religion generally. This may be from one of several causes or a mixture of several. It may be inheritance of morbid, metaphysical misanthropy from the ages in which the German people were subject to ruthless despotism and constant petty oppressions. As late as 160 years ago they were being sold in droves, like so many animals, to serve in foreign armies. This country was so fortunate as to retain a number of them, taken as prisoners of war, who in favoring surroundings founded fine families of American citizens noted for piety, patriotism, valor and industry. It may be that irreligious tendencies for which some elements of the German people are unhappily notorious are inheritances from long religious wars of the past. Unconscious national vanity, asserting itself by assumption of superiority to beliefs and systems by which other nations thrive and have become great and happy, and perverted ambition to demonstrate intellectual dominance—ambition like that for military and commercial dominance which brought the disaster of the World War—may be another cause. Instinctive racial hostility to the Jew may be another. Richard Wagner publicly proclaimed that Germans should scorn to worship any Jew and rather than do so should return to worship of Thor and Wodin, gods of the Teutonic race. The civilized world admires Wagner's music, but declines this theological suggestion, but there is a distinct school of German writers and lecturers and would-be teachers undertaking to prove that Jesus was of the Arian rather than Semitic race, and one enthusiast of this group proudly proclaims discovery that he was a German.

Sometimes we see the upper and outward branches of a fine old tree rot and wither while the tree itself is flourishing, its roots strong and firm

and yet extending and taking deeper hold in the earth. Possibly, in Germany, in addition to causes already suggested, ultra-culture, habits of self concentration, decadences of venerable stocks, deprive of real vitality and purpose some of the ultra-intellectual and pretentiously learned upper branches while the nation as a whole is strong and flourishing, morally, mentally and materially—as it shows such cheering signs of being. Apparently, and fortunately, the masses of the people do not take the Herr Professor very seriously, as they no longer take the sword-rattling seriously. However all this may be, it is an unhappy and unhappily undeniable fact that successive schools of Germans describing themselves and taken through much of the world as theologians, philosophers, teachers and students have organized attacks on the Bible and all parts of it, dissecting it microscopically, sentence by sentence, word by word, with tireless pains seeking to prove inconsistencies, fallacies, falsehoods in it and to destroy the faith by which so many hundreds of thousands of people are purified, uplifted, comforted daily, taught how to endure the inevitable ills of life, how to live and how to die.

Vanity anxiously in quest of applause and greed in desperate quest of money are diseases which lure their victims to tragedies which are made absurd and to absurdities which become tragic. Mr. Brandes must have been victim of one or the other of these maladies when he wrote and published *Jesus Christ, A Myth*. With elaborate striving he tries to make parallel between the story of William Tell, which he asserts to be mythical, and the Gospel accounts of Jesus. He fails even to prove that Tell was a mythical character, born in folk lore, and disregards the comparatively meager authority for the life and adventures of Tell and the overwhelming mass of evidence of the life and works and words of Jesus. Like some of the rabbis and higher critics, he disposes of the non-Christian testimony of Jesus by the easy, comfortable method of declaring each mention of him an "interpolation." He and the other higher critics assume that the early Christians had remarkable access to original manuscripts and were forgers of astonishing skill and industry. In a clever, concise article on the Brandes book in our magazine *Jews and Christians*, the Rev. Kenneth Mackenzie concedes that there has been discussion of the much quoted allusions to Jesus in Josephus, Jewish historian (*Antiquitates*, lib. xviii, chapter 3), and Tacitus, Roman historian, and puts these aside as unnecessary, some rabbis having disputed their authenticity. Aside from the improbability of Christian forgers having been able to insert interpolations so scientifically as to escape years of scholarly inspection, Mr. Mackenzie, an honored officer of our Society, points out that one of Mr. Brandes' intended points against the accuracy of the

allusions by the historians squarely contradicts itself. Mr. Brandes assails the paragraph in Tacitus saying that Jesus had been punished by Pilate on the ground that the crime of which Jesus was accused was a Jewish crime, over which Pilate would have had no jurisdiction. He overlooks the record given by Saint John that Pilate refused to consider the accusation until the prosecutors argued that the Saviour was a direct offender against Cæsar in having declared himself King and, therefore, was under jurisdiction of the Roman law. The entire passage from Tacitus, telling of Nero (A. D. 64), accused of having fired the city of Rome, is: "Nero, to stifle the rumor that he himself had set Rome on fire, ascribed it to those people who were hated for their wicked practices and called by the vulgar Christians; these he punished requisitely. The author of this name was Christ, who, in the reign of Tiberius, was brought to punishment by Pontius Pilate, the Procurator." (*Annal.*, lib. xv, chapter 44.)

This is the paragraph which Mr. Brandes and other higher critics contend must have been interpolated by some expert Christian forger; and present-day common sense may judge whether a Christian, scheming to invent for the future proof of the existence of his own Deity, would have so described his own associates and their Leader. The style is the precise style of Tacitus, writing about 75 years after the crucifixion.

Putting aside the question of the authenticity of the much quoted and discussed mention of Jesus by Josephus, we find another mention which is not disputed. Origen, writing about 230 A. D., commenting on Saint Matthew, wrote of James, brother of Jesus:

"This James was of so shining a character among the people, on account of his righteousness, that Flavius Josephus, when, in his 20th book of Jewish Antiquities, he had a mind to set down the cause why the people suffered such miseries until the very holy house was demolished; he said these things befell them by the anger of God, on account of what they dared to do to James, the brother of Jesus, who was called Christ. He did, nevertheless, bear witness that James was so righteous a man. He says, further, that the people thought they had suffered these things for the sake of James."

At risk of being tiresome, but with determination to be convincing to every mind, we turn from the testimony of Pliny and other historians and accepted authorities to that of the earliest obtainable Jewish annals, after the coming of Christ. In the Talmudical tract *Sanhedrin*, page 43, is written: "On the eve of Passover, Jesus was crucified." This is followed by a lengthy discussion regarding the crucifixion and the apostles, so distinctly hostile as to prove that the personality and the teaching of Jesus and the strength of his following were well known to the Jews at

Jerusalem and were taken very seriously. Remarks on Jesus, proving direct knowledge of him, are frequent in both Talmuds, Jerusalemite and Babylonian. These include allusions to his personal characteristics and traits and his utterances. Both the Talmuds and the Midrash recite somewhat dramatic occurrences of prominent rabbis unable to resist the charm of Jesus' person and teachings and ultimately becoming his disciples. Among these converts was the great Rabbi Eliazar Ben Hurkanos (*Abodah Zarah*, p. 17). There are also the pathetic story of Ben Deniah, son of Rabbi Ishmael's sister (*Abodah Zedarah*, p. 27) and the intensely interesting experiences and decisive action of Rabbis Hananiah Ben Ahi' Jashua, Judah Ben Nacosah and many other prominent Jewish teachers of that age. (*Midrash Koheleth*, chapter Kol Hadbarim and chapter Amotza, Ani.)

Certainly, neither Mr. Brandes nor anybody else can suggest that the Talmud, sacred record, created an imaginary Jesus for the amusement of the Jews or to supply them with interesting fiction. It always has been a record of facts. It included, among its facts, recorded by methodical and contemporary persons employed for the purpose, accounts of a conspicuous person whose remarkable teachings have attracted and drawn from the Jews some of their most illustrious brethren and whose doctrines, activities and fate obviously were leading topics for thought and debate.

Was Jesus a Jew? Was Jesus a Semite? Some of the "higher critics" who lack the audacity to fly full in the face of truth theorize that, coming from Galilee, he was an Assyrian. It is sufficient answer to these that the two evangelists who trace the genealogy of Jesus to King David surely were more accurately informed and are more to be trusted than these modern diggers and delvers whose obsession is to find proof that the Jewish race could not produce a Christ. The more painfully and diligently these anti-Semites dig and write and preach, the more they involve themselves in confusion and contradiction and the more ridiculous they become.

Witness the following from the Talmud:

"According to what we taught, Jesus was crucified on the eve of the Pass-over. For forty days before the crucifixion the crier went forth and announced that he would be stoned because he had charmed, enticed and misled the people. Whoever knows anything in his favor should appear and testify. Then Ula asked: 'Why all this? He, being a pervert and an enticer, was not entitled to this (according to Deuteronomy 13. 8), "Thou shalt not spare him nor conceal it for him."' The answer he received was this: 'With Jesus being of kingly lineage exception was made.'" (*Sanhedrin*, page 43.)

Thus it is shown that the descent of Jesus from King David, as

chronicled by the two evangelists, was a matter of common knowledge in Jerusalem and among all the Jews.

See also the following (the translation is this):

"Emma Shalom is the wife of Rabbi Ellazer and a sister of Rabbi Gamaliel. There was a philosopher in the neighborhood who had the reputation that he would not take a bribe. They (Emma Shalom and her brother Gamaliel) wished to have a laugh at him (by tempting him) and they brought to him a golden candlestick and said, 'I desire a share in the properties of my father.' The philosopher said to them, 'Divide it.' Rabbi Gamaliel said to him, 'It is written in the law given to us by the Holy One, Blessed be his name, where there is a son, a daughter shall not inherit.' (Numbers 27. 8.) The philosopher answered him and said, 'From the day you were removed from your land, the law of Moses was taken away and the Evangelium (*Joyful Tidings* *Odys* 14. 152, 166; Gospel, Mark 1. 1, 15; later editions have "New Law") was given to you where it is written, "The son and daughter shall inherit alike."'" (*Shabbath*, page 116.)

To prove that the references in the Talmud alluding to Christ and his apostles are not taken from the New Testament is self evident, for it was strictly forbidden to read or to have any communication with Minim, the acrostic of which meant believers in Jesus of Nazareth. In evidence thereof we refer to the special laws enacted against the Minim. See Hulen, p. 13, where their slaughtering of cattle and fowl was prohibited, as well as their bread and fruit. The strict edict against intermarriage with Minim. (Tosephta Hulen, chapter 2.) Then comes the express command: "And even the scriptures written by a Min are forbidden unto you." (*Gittin*, p. 48.) A long list of prohibitory laws against any relation with Minim follows as enumerated in *Berachoth*, p. 12, and the Jerusalemite Talmud at the same place (*Pesahim*, p. 56, etc.).

This article is intended to present Jesus to intelligent, well informed and thinking Jews as an actual Person and a Jew by blood and breeding, by loyal love and sympathy with his race. Those who wish to investigate further are invited to read Doctor Thorbourn's masterly Bross prize lectures, including more than 300 pages of results of the keenest and most minute investigation, cited by Mr. Mackenzie in his article in *Jews and Christians* magazine, hitherto referred to. I have given, briefly as possible, evidence from Jewish and pagan historians of world-wide celebrity, sources of all the knowledge we have of their time, and from the official Jewish records. It seems to me that these destroy absolutely Mr. Brandes' pretended theory, obliterate and bury beneath a mountain of adamant fact his flimsy and flippant attempt at argument and presentation of assertions and assumptions to sustain it.

I know that the audacity of a position taken by a writer who can find a publisher, his very defiance of decencies generally observed and of

truths universally accepted—especially if a question of religion is involved—frequently attract attention by startling and shocking and with reckless falsehoods and superficially plausible statements impress casual readers and supply for busy Atheists new poison. For that reason only I am taking the trouble to prove to all open minds that Jesus was, and is, a Glorious Reality, a Jew of the royal lineage of David, the promised Messiah and Redeemer, not Arian, Babylonian nor Teuton, not a myth or character of fiction, like Tell or Apollo or Faust. I have tried to confine myself to the hardest and most absolutely authenticated facts and indisputable records. I shall close with one last plain, clear fact, now distinct before us of the living world. Mr. Mackenzie tells us that *Oahspe*, vast and ponderous tome of anti-Christian dogmatism, penetrating to the deepest roots, concludes that there have been forty-nine reputed saviours, or persons claiming divinity and the function and powers of saviour. All of us can, do, must, see that of these but the One remains, dominating, after more than nineteen centuries, the hearts and souls and thought of the dominant peoples of the earth, leading them more surely and directly, decade after decade, into his upward paths to peace and the brotherhood of man and righteousness.

[EDITORIAL NOTE—If any of our readers will send four cents postage to Mr. Schapiro, Managing Director of the Hebrew-Christian Publication Society, Inc., 405 Bible House, New York, N. Y., they will receive a most valuable pamphlet entitled *Why I, a Jew, am a Christian*. Its foreword is written by that distinguished journalist P. W. Wilson. Schapiro does not belittle his fellows of the Jewish race, but does present to them Jesus Christ, both of Jewish and Divine birth.]

A MIST-SONG

Dismally dance the murky mists
In wild witch-waltzes 'round the hills;
Weirdly the wind-born choralists
Warble their fitful trills.

Changefully chimes the swaying strain
As strange pale specters circle round;
Fiercely and softly, and again
Sweetly, their voices sound.

Airily built its instruments,
The unseen orchestra of air
Gives a voice to the elements
Singing their music rare.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

BIMONTHLY BREVITIES

LOUIS UNTERMEYER, both a poetic critic and a real poet, makes even a "stone" with its lifeless nature sing thus out of its unconsciousness:

Beyond extremities of pain,
I touch the very source of might.
Do I not drink the warm impersonal rain,
Feed on the lavish and indifferent light?

Ruskin called it "a pathetic fallacy" to see and hear in the determinate physical world such echoes of human feeling, and he was almost right, for the might, warmth and light in that "stone" was realized by the poet rather than by the rock itself. Yet it is a good thing to make physical science illustrate religion even when it cannot teach it.

WHERE and when was beauty born? We dare to say that it is a divine vision from the inward spiritual light of the soul. Maybe there are some artists, sculptors, poets and musicians who are not specially religious. Nevertheless it is certainly that non-mechanistic element in human life which has blossomed out in the best of science, literature, art and religion. Man, made in the image of God, shares with him that creative gift which is trying to build up in nature some splendor born of a divine ideal. May not a redeemed humanity some day transform all Babylons into a New Jerusalem and with the conquering Christ banish both all sin and ugliness, creating a new heaven and a new earth? Is not art a fine fragment of that growing passion for a better world?

A JEWISH RABBI once said concerning the story of Eve as made from the rib of Adam that it signified not only the one flesh of husband and wife, but that the wife is the rib because she is under his arms for protection and next to his heart for love. Did not Jesus himself see in that Genesis narrative a picture of monogamy and the permanent living relationship of husband and wife? (Read Mark 10. 2-12.) Divorce and remarriage is a wicked dissection of the unity of family love. It gives a husband extra ribs which do not belong to him, and lets the wife-rib give herself to some one who has no right to it.

FATHER O'DONNELL, a Roman Catholic poet, wrote these imaginative verses of the Mother of Jesus at and after the Crucifixion:

She was not very old that day He died—
 So young was she the night that gave him birth—
 But when the spear withdrew that pierced his side,
 No one was quite so old in all the earth.
 O Lady, for the tears that you have shed,
 I would make a song as evening hushed and dim,
 Could you forget one hour that he is dead
 And to your breast, a Baby, gather him.

There is no Mariolatry in those lovely lines. Yet dare we not see more than a weeping mother holding in memory her dead Son as a babe? May she not with the rest of us lay her head in joyful rest on the breast of her Risen Son?

STUDDERT-KENNEDY has written a thoughtful book on *The Warrior, the Woman, and the Christ*. Surely it is from this Divine Warrior of Peace that there will come at last a real civilization, when divorce and erotic sexualism shall vanish before true Christian monogamy, when perfect fellowship shall fill all industry and social life, and the creative love of Christ which wins by sacrifice shall banish all militarism which is the worship of Mars rather than of the God of Love.

LONG ago in the Pall Mall Gazette there appeared these lines:

Ours is a wise and earnest age, an age of thought and science, Sir;
 To error, ignorance and bliss we fairly bid defiance, Sir.
 Professors everywhere abound, both in and out of colleges,
 And all agog to cram our nobs with "isms" and with "ologies."

We wonder whether error and ignorance have really found any defiant blow from the multiplicity of "isms" and "ologies" with which we are being immersed by the philosophy and science of to-day, or even by our modern theologies. This age will be more wise and earnest when lives become one by Christlike experience and love, and the free and decent battling of opinions, which are not the primary element of experience, no longer divides the souls of men.

SOME scientists deny the reality of human existence on the ground that we are only ether waves. They see nothing substantial in those quivering electrons which are the essence of atoms. And they say that we are chiefly cured of disease by ultra-violet and other medical waves. What nonsense! Is inert matter, viewed apart from force, more real than energy itself? And is a human body, which is formed of a myriad of

working forces, less genuine in its existence than one made of those lifeless materials that those unimaginative physicists regard as more tangible? Many of us have always realized that what was called matter was known to us only through our own consciousness of sensation. So, after all, personality is the chief of all certainties. That "I" can always find those ether waves a useful instrument for imperfect expression in this life, but every redeemed "I" is hoping for a body of divine force more complete in its spirituality. Such a pneumatical body will transcend the present psychical body. It is quite possible that the electron itself is only a working hypothesis in present science, and that to-morrow science will win a more supernatural basis of this physical world.

INCARNATION downward, that was the story of Christ; incarnation upward, that is the supreme spiritual promise to the human race. God, by the birth of Bethlehem, became the Son of man; our own new birth by the gift of the Holy Spirit makes us children of God. So Christmas, Good Friday, Easter and Pentecost are all festivals of the Incarnation. The Advent started the greatest sadness in the world, the divine humiliation; and Pentecost was the beginning of the supreme gladness, the exaltation of humanity. Through Jesus, heaven came down to earth; by the Holy Spirit earth is being lifted up to heaven. Those of us who would share in the Incarnation must join with Jesus both in the sorrow of Crucifixion and the joy of the Resurrection.

GNOSTICISM, that fantastic philosophy which caused the first great heresy in the Church of Christ, still lives in the theosophic thinking of to-day, such as so-called New Thought, Eddyism, and that modernistic conception of dualism between the historic Jesus and the spiritual Christ. The Cerinthian delusion that the æon Christ came upon Jesus at his baptism and left him on the cross when he cried, "Why hast thou forsaken me?" is a primary (and imaginary) distinction between Jesus and the Christ which is one of the rationalistic vagaries of to-day. Paul's Epistle to the Colossians was the earliest and a most perfect answer to that false intellectualism.

RELIGION should not be studied philosophically in books, theories, historic records or ecclesiastical performances. Its reality being in life, its chief present revelation is in inward character and outward conduct. When religion vanishes from experience, there is nothing left worth studying either for intellectual opinion or theological doctrine. Its primary significance is in persons and not in propositions.

"PEACE means social stagnation"—that is one of the superstitions of yesterday still held in the animal spirit of militarism. When has any barbarous and beastly event like the World War ever brought a bit of purification to a nation? War really selects the choicest of our sons for slaughter. There is a fine martial type of character which can be better and more safely developed into a noble courageous manhood by the stimulus of nobler daring than by the mere machinery of war. As William James said, it will awaken "the higher ranges of man's spiritual energy."

PROSPERITY, in the present popular use of the word which sees in it nothing but property, is a peril rather than a profit of living value. Making money is not the master stroke of life. Sacrificial serving is a higher mastery than selfish seeking. So we had better eat the heavenly manna in the wilderness than pant for the fleshpots of Egypt. Perhaps in this age when all political parties preach prosperity in the business sense, it would be well for us to be quiet a moment and hear Shakespeare sing: "Sweet are the uses of adversity." He even praised "Adversity's sweet milk, philosophy."

EDUCATION, when confined to the acquisition of knowledge, is conventional rather than cultural. It is better to *e*-duce, to get something out of a soul, than merely to *in*-duce, to cram a crowd of stuff into a brain. The real school should be a spiritual creativity for the growth of souls rather than a mere machine for building of business men.

IGNATIUS, a holy martyr of the second Christian century and Bishop of Antioch, was, perhaps mythically, pictured to be that little child whom Jesus placed in the midst of his apostles. Yet that does approximately indicate the period of his birth. One of the best of the early Apostolic Fathers, he and a Smyrna Christian were the first to apply the Greek word "catholic" to the Christian Church. He wrote an epistle to the Romans. While he acknowledges the high dignity of the Church at Rome he does not recognize its ecclesiastical authority. Indeed, his introduction speaks of "the love of Jesus Christ our God which *also* presides in the place of the region of the Romans." He mentions Peter and Paul as issuing commandments to them, but does not name Peter either as its bishop or as a universal Pope. The Roman Church is not catholic; it excludes from salvation millions of souls who are in personal communion with the Holy Spirit. But Roman Catholicism itself does contain millions who have a like personal spiritual experience as preached

by Methodism. All genuine Christians belong to the Holy Catholic Church.

ABOUT two centuries ago in a Curious Collection of Epitaphs, there was this epigram on the Passion of Christ:

What means the temple's veil? Where is the day gone?
How can a general darkness cloud the sun?
Astrologers their skill in vain do try;
Nature must needs be sick when God can die.

Who can wonder that the sun and stars should close their eyes at the noon of Good Friday, rather than look upon the Sun of Righteousness without whom was not anything made that has been made? If the Light of Life was clouded by sacrificial suffering, surely the lights of nature might well go out. But Easter brought not only an equinoctial day longer than the night, but the risen and glorified Christ, whose splendor needs no veil over the Holy of Holies aflame with his perpetual priesthood of intercession.

BEHAVIORISM, by its mechanistic method making of man a mere machine (which is partly true of those uncultured professors who teach it), does not know enough of the history of science to be aware that their mechanistic polemics have battled again and again with morals and religion in the past millenniums and been perpetually conquered both by creative science and genuine religion. Even should mechanistic biology be finally established, that would not blot out the soul, which is more than life. Man is more than a machine. He is a Person, a spiritual engineer who runs the material machine called the body. Why should not these psycho-physicists, who deny their possession of a mind or a soul, also affirm that to-day it is the fountain pen and the typewriter which are creating literature and not the writing genius behind both real poetry and rich prose?

WORSHIP is etymologically short for worth-ship; the *th* was not lost until the fourteenth century. It recognizes the worth of God to man and helps to make man worth more to God. Man is really a worshipping animal, whose animalism is spiritualized by prayer and praise. It brings God down to earth and lifts man up to heaven. Public worship of the Lord's Day has little worth if it does not create that perpetual worship which makes all days as sacred as the Sabbath.

ETERNAL life as revealed in Christ is much more than immortality. It is a matter of quality rather than quantity. The life divine is not

measured by time, for time is a measure of earth and not of heaven. It is not merely a life to come but a present salvation of infinite significance. All perfect love, all Christian holiness reaches beyond all earthly experience. Love in the spiritual sense has more meaning in a single act than the sky can crowd with all its stars. To believe and so to possess and live Christ is to have a life whose present breadth and height and depth are equal in every respect to the length of its future everlastingness. The Eternal Son of God dwelling in us by the Holy Spirit makes our lives eternal both now and forever. Eternal life is the life of God, which is life indeed.

ROMAN CATHOLICS in England will doubtless celebrate April 13 of this year as the centenary of their political emancipation. It was on that date in 1829 that King George IV signed the bill which entitled them to hold seats in either the House of Lords or of Commons. They had been excluded not so much by bigotry as by fear of the tyranny of the Holy See whose persecution of Protestants in Spain and the revocation in France of the Edict of Nantes had doubtless influenced the passage of the British penal codes against Papacy. It is well that they finally got rid of those laws against non-Protestants. Religious freedom in Great Britain and America has made both Romanists and Protestants far richer in liberty of conscience than elsewhere in the world. It is well that Protestantism should free itself from all bigotry and never try to use such tyrannical methods as have been charged on the Roman Church. Let them celebrate this centenary; it may lead them a little closer to Christian unity. Ultramontaniam must be banished from Romanism and all intolerance from Protestantism.

JOHN BROWN'S "soul goes marching on." In Stephen Vincent Benet's epic, *John Brown's Body*, the ghost of that hero says:

Ask the tide why it rises with the moon;
My bones and I have risen like that tide
And an immortal anguish plucks me up
And will not hide us till our song is done.

Surely the moral judgment of to-day could not endorse the force method of John Brown. His body did fail in fighting slavery, but the passion of his soul against all race prejudice is still advancing in the human spirit. We may condemn his conduct, but his purpose cannot die.

ALBRECHT DÜRER, perhaps the greatest of all German painters and engineers, passed away four centuries ago on April 6, 1928. Working under the Gothic spirit as he approached the dawning of the Renaissance,

he became as high in creative art as any of the Pre-Raphaelites or any of the later group of Raphaelite artists. He was as noble in personal character as in æsthetic genius. He never left the ancient ecclesiastical system of Rome, but, as a friend of Erasmus, he shared in the movement of that age to spiritual freedom. Traveling widely, he became one of the broadest minded heroes of the early years of the fifteenth century. He was indignant when a report reached him of the kidnapping of Luther on his return from the Diet of Worms. (Luther was not kidnapped, but simply seized by friends and shut up a while for safety.) Martin Luther wrote this loving *Requiescat* to a mutual friend of theirs after the death of Dürer:

"As for Dürer, assuredly affection bids us mourn for one who was the best of men, yet you may well hold him happy that he has made so good an end, and that Christ has taken him from the midst of his time of trouble. . . . Therefore may he rest in peace with his fathers. Amen."

In the frontispiece of this number of the REVIEW, we see his glorious picture of four Christian saints. Note the noble character of the heads, their attitudes and the lovely sweep of their draperies. He makes John and Paul properly in supreme style, rather than Peter and Mark. We commend, together with this painting, those magnificent engravings, "Saint Jerome in His Study" and "The Knight and Death." To study his life and look at his pictures is a real source of spiritual culture.

VAPOR rising from the mud and moisture of the earth is woven by the loom of sunlight into rainbow beauties, sunset glory and all other forms of cloudland loveliness or might. Thus may souls rise from the mire and clay of sin and be changed by the Sun of Righteousness into the fairest adornment of the heavens.

ROB the universe of its God and you rob man of his soul. Nay, more, you deprive humanity of art, science and literature as well as religion. For all these achievements of mankind started as does religion with that holy adventure of the will which we call faith. All high discovery starts on the edge of the world where the seen and unseen come together. Any embryonic chicken that will not break through the shell of the egg, in which started its birth, will die. Faith is the victory that overcometh the world.

"A SENTIMENT is the strongest tie that binds mankind." So said an able friend of this Editor forty years ago. We are not creatures of reason and judgment only, but still more of feeling and imagination. It is the heart, and not the reason, that utters the true oracles of life. As

even the pessimistic Schopenhauer said: "All nations have not had philosophers, but all have had mothers." Feeling is sparingly soluble in speech. The crystal palaces of thought are not transparent enough to let it through. We can say perhaps half what we think, but not one tenth of what we feel. Symbols are the natural and universal language of feeling. In the Bible they are far more revealing than doctrines and institutions.

SCIENCE AND IMMORTALITY

CAN Christianity live in the new light of human thought, revealing an immensely enlarged universe, born of physical science from Copernicus and Newton down to the Einstein of to-day? Certainly, no one born of Christ can be afraid either of God or of truth. We welcome all genuine messengers of greater knowledge.

Yet there are distinct boundaries between the merely mechanistic determinism of a certain dogmatic type of science and that more divine realm of spiritual liberty, the kingdom of God. There is a certain absurdity in seeing harmonies between necessity and freedom. One might as well reconcile logarithms with the Declaration of Independence. That merely physical form of science is not cosmic. It cannot reach beyond mere matter. Life is always larger than that little world. There are visions of sun and stars in the nineteenth Psalm which see more in the heavens than either old or new astronomy. Lotze well said that "life is greater than logic."

Here is one sufficient illustration: Who can fully define tears? To the chemist they are only "water, chloride of sodium and a little mucus"; to the physiologist they are but the product of a function, secretion, and effectual for another function of the eyes, detersion. Yet the acknowledged ignorance of Tennyson is more than such knowledge when he says:

"Tears, idle tears, I know not what they mean;
Tears from the depth of some divine despair
Rise from the heart and gather in the eyes
In looking o'er the happy autumn fields
And dreaming of the days that are no more."

But no such sciences can guess all that is meant by the tears on the cheeks of the bereaved widow or the penitent sinner. Michael Angelo, the sculptor, could see something in anatomy not reached by that great anatomist Huxley. Mozart could make in music some expressions of spiritual emotion which Helmholtz never defined in acoustics.

These two realms are wholly different. One is that finite one of

quantity and the other the infinite kingdom of quality. Long ago, Martineau well taught that science discovered the method of nature, but not its Cause, and religion revealed the Cause of nature, but not its method. Many great scientists have admitted that science is rather descriptive than explanatory of the physical universe.

Therefore the complete physiological study of the human body from birth until death cannot discover the soul, which Christianity holds to be immortal. The most skillful surgery could not by most careful dissection of the body get the slightest glimpse of a soul. The natural body is only an instrument used by personality for a somewhat limited range of activities. Its muscles and joints are pulleys, the bones are levers, veins are sewers, nerves are telegraphic wires, the eye a telescope, the ear a telephone, and lung and bowel are furnaces and laboratories. Given to a new life for earthly use, the spirituality of man will leave this temporary factory for some eternal mansion of more perfect expression. The body is itself a perpetually changing machine. The soul does dimly express itself in this material structure. Physiognomy is an imperfect revelation of what is in the moral head and heart of humanity. There was some truth in Spenser's song:

"For every spirit, as it is more pure
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more fairly dight
With cheerful grace and habitable sight;
For of the soul the body form doth take,
For soul is form and doth the body make."

Only a small part of the body is related to consciousness, the cerebral cortex. This seems to be the keys of that larger organ called the body which that musician, the soul, touches to bring obedience from all the rest of the instrument. The brain is a tool of the mind, especially that gray matter in the cerebral convolutions of the higher animal life. A blow or a lesion impairs the mental life. Its troubles make many arrested developments.

The present cheap theories of mechanistic psycho-physics are constantly being as fully exploded as that former now dead materialism of such almost forgotten pseudo-scientists as Vogt, Büchner, Molleschot and Feuerbach. They made thought a function of the phosphoric brain just as bile is a secretion of the liver. Such of the greater psycho-physicists as William James saw clearly the ambiguity of the word function and held that thought was not a production but rather a transmission of the brain. And, as Bergson has shown in his *Matter and Memory*,

the brain is a motor-organ, for matter is quantitative only, played upon by that qualitative value-power which in religion is the immortal soul.

That intolerant cult of pseudo-science is not growing to-day. As Slosson has said: "The progress of science is continually toward a dematerialization of matter." Such mechanical opinions, held by non-scientific agnostics like Darrow, make their own opinions as equally illusive as those they deny, and they are making it just as necessary for pious folks to hold to immortality, for, if mechanical behaviorism were true, they could not get rid of that faith!

So it is rather more easy to hold that the soul is not a mere tune coming from that bodily organ the brain; it is rather an organist who himself plays the music of thought, feeling and purpose; one who does not lose his power when the instrument is wrecked but moves on to find another more perfect means for his expression. This is no new philosophy of life. Long ago, Plato, in his Socratic dialogue *Phaedo*, asked the question whether it was the harp or the musician that really made the music. And we have just as much right to make to-day a similar query: Is the engineer annihilated when the locomotive breaks down? Does that workman, sublimest of all next to the God of whom he is the image, that which we call the soul, cease to exist, when the machine called the body, one which was always incapable of the full expression of his purpose, is dissolved into dead matter in a grave?

There are many facts of scientific observance which help somewhat to see even in a human body some hints of the unseen factors of life. Such, for example, are the localization of functions in the cerebrum; such as the parietal source of kinæsthetics, the temporal of hearing and the occipital of vision. But the frontal region does not seem to respond to any external stimulus. It appears to be an instrument of inhibition, or, if we dare to say so, of personality. This may be only a vague hint, but there seems to be a place in the frontal region of the brain where reflex action ends and an unseen agent has his hands on this keyboard of the bodily organ.

There are also some strange substitutions of functions which seem to suggest that the real basis of intellectual life is something unseen back of all physical elements. If one of the two halves of the brain is weakened by disease, thoughts, memories and even actions may vanish for a time and then little by little they come back, sometimes quite completely. Has the soul moved over from one side of the head to the other half of the brain? And what would be the best interpretation of such personalities as Laura Bridgman and Helen Adams Keller, the breaking down of whose machinery of sense did not destroy their mental and moral

life? Miss Keller, who, when barely two years old, lost sight, hearing and smell, never recovered them, but proceeded with a pupil's talent to achieve a marvelous education, several languages and a wide general culture. May we not imagine that her spiritual vision, which made God a perpetual companion of her life and gave her a loving service akin to that of Christ, was something which transcended all physical gifts? Was not such a soul quite separated from the body?

There seems to be no absolute equation between bodily organs and mental functions. While cerebral size generally measures our earthly use of mental power, it has not been invariably the fact. The average weight of a human brain is about 1,400 grains. Yet Gambetta, one of the most brilliant of French political leaders, had one far less than the average, only 1,294 grains. Occasionally even an imbecile will have a large and seemingly healthy brain. There was an Indian squaw whose cerebral organ weighed over 2,200 grains. Neither is the extent of that gray-mattered convolutions an absolute test of mental power. Chauncey Wright, a Harvard man of unusual mathematical and scientific learning and something of a philosopher, had a brain which being examined after his death was discovered to be as smooth as that of a Hottentot Venus. The microcephalic are not all idiots.

Ordinarily in the realm of art the better the instrument the better is the music. But the true artist will do more with an inferior violin than the amateur. Paganini with his one string could enchant an audience. Does the singer lose his musical spirit with the breaking of his voice? or the pianist his artistic gift when his piano is untuned? And does the soul cease to exist when that imperfect spiritual machinery called the body breaks down and is laid aside?

Too much emphasis should not be placed upon those somewhat occult phenomena, now called spiritism, practiced by mediums and investigated by such able students of psychic research as Frederick W. H. Meyers. Ghost stories may have enough in them to aid the scientific mysticism of such great men as Sir Oliver Lodge and clever writers like Conan Doyle. Yet there has been such an amount of humbuggery in much of this testimony that it needs much more careful research to give it any scientific worth. Even if it does prove some sort of a future life, thus far it only suggests survival and not immortality. The alphabetic touches of ouija do not add anything of value to our knowledge. Indeed most of the so-called spiritistic messages seem to be of a debased character and add a new terror to death. Yet the psychologic study of auto-suggestion may some time so enlarge to us the realm of the unconscious as to emphasize the separation of the seen and the unseen.

What has evolution to do with our faith in immortality? It depends considerably upon the holding of a true evolution, one that has behind it a primary purpose and creative act rather than merely those so-called secondary causes which are not causation in the true sense of that category. Is man no more than a fortuitous concourse of atoms? Evolution at its best has a nobler question: What is the place of man in nature? Man need not deny his relationship to all physical things, from the mineral world up through vegetation and the gradations of animal life, until at last life was realized in more than a beast, in one who became a living soul.

The thumb on a human hand is almost a symbolism of a creative element in human life to be found in none of his alleged quadrumanian predecessors. He has language capable of expressing abstract ideas wholly different from those animal cries which are wholly emotional and not intellectual. He has been gifted with a perpetual verified progress in his history which no other species can claim. Such prophetic forces proclaim one by one a promise for the future. Behind him is that ladder of life that started from the earth, beyond is the spiral stairway of immortality. Without such a heavenly portent nature has an impossible goal.

Science, like Christianity, is suffering from both false fundamentalism and mischievous modernism. The former is too materialistic and the latter too rationalistic; both are over-dogmatic. Fortunately, to-day the vast majority of genuine scientists are progressive middle-of-the-road men who are approaching a mystical view of nature which is making science much like Christianity in its philosophical attitudes.

Professor A. S. Eddington, a Cambridge professor of astronomy, in that most forward-looking scientific book of present literature, *The Nature of the Physical World*, absolutely abandons the narrowed determinism held by mere materialists. He reveals the coming of a new science. Such students of the atom as Rutherford, Bohr and Millikan, such teachers of the quantum theory as Planck, Schrödinger and Heisenberg, and above all the now generally accepted Relativity of Einstein, have given a view of the physical world which is making its masters as imaginative as any spiritual mystic. This new science has three types of laws wholly different and not in apparent agreement with each other, such as identical laws purely quantitative, statistical laws which deal with the average, and transcendental laws which are qualitative and rise to the realm of values, which makes the new science approximate the methods of religious thought.

So there has been a real downfall of classical physics. Sir William

Bragg, a distinguished British scientist, said humorously that we could use the classical theory on Mondays, Wednesdays and Fridays and the quantum theory on Tuesdays, Thursdays and Saturdays. Perhaps he would agree that we might use none but the religious theory on Sunday and also give it daily employment in life. Science evidently does have at present its separate watertight compartments of thought, but religion must ever fill the entire world of thought, feeling and will. Indeed the quantum physicists of to-day are producing a view of nature so indeterminate that it could fairly be called the *super-natural*.

That old deterministic view of nature is still held by the cheaper dogmatists of science. While it is not true that "nature has entered into a conspiracy to keep you ignorant," we are entering a view of the physical world that brings it into closer harmony with that larger realm of perfect freedom in which Christianity lives, the kingdom of God.

Science, in the physical sense of that term, is necessarily confined to an intellectual construction of realities as observed through the physical senses. It therefore can neither prove nor disprove immortality, or any other element in spiritual belief. Yet many of the physical facts described but not explained by science are easily used by the religious imagination to illustrate the truths that Christianity explains. Just as the physiognomy of the human face often does give an outward vision of the inward thought and emotion, so stars and flowers can to the devout mind give glimpses of the glory and beauty of God.

That new view of an immense universe, which has come to us mostly through astronomy, does not in the slightest transform the ideas of God, duty and immortality as revealed in the Divine-human Christ. There may be uneducated people who still think the world is flat who are in as close communion with the Divine as some of those wiser folks who have reached the truer decision that it is round. When a scientist recently called the biblical view of God "hopelessly inadequate and out of date" because of his astro-physical view of nature, he was both morally and spiritually blind, and was ably contradicted by Doctor Osborn, that noble president of the American Association for the Advancement of Science.

Quantity is no measure of quality. A mountain is larger than a billion roses, yet physicists with spades and trucks could build a mountain in a century, but could never make a rose or any other living thing in an infinity of ages. Indeed, Relativity with its cyclic view of all motion is making the visible universe a finite thing. The value visions of the soul go far beyond uncountable miles and years. The smallest baby is bigger to the personal spirit than all suns and stars in the universe.

Nothing is more absurd than to assert that our Christian religion has been belittled by astro-physics or any other sort of science. It is not bulk which fits spiritual reality. The dimensions of the soul are neither triple nor quadruple, they are eternal, not simply in the mere sense of time, but in the measure of present personal experience. Even Newton could assert the infinite compressibility of matter. Beside such a scientific statement, the soul of man mounts from scientific dominion of mere quantity to the qualitative realm of supreme reality, immeasurable and indestructible.

Perhaps the newest science of this twentieth century will carry the laws of the physical world beyond the determinate regions of the past. Dimensions have already passed beyond the Euclidean three of yesterday. They may some time go beyond the time-space four of Relativity and so approach the spiritual science of infinite dimension. Whether or not the world shall ever reach a scientific proof of immortality or any other religious truth, we can still affirm that science never has nor never can disprove immortality, but has and always will be a source of helpful symbolism to all that is divine.

Emily Dickinson, whose mystical lyrics of a half century ago are still being bought and read by people of real culture, had a real poetic vision of this coming contest between matter and spirit and, from that inner spirit of her soul, wrote these verses:

Death is a dialogue between
The spirit and the dust.
"Dissolve," says Death; the spirit, "Sir,
I have another trust."
Death doubts it, argues from the ground;
The spirit turns away,
Just laying off, for evidence,
An overcoat of clay.

Neither bio-chemicals, astro-physics nor any other branch of science can say "Dissolve" to the soul. They can only speak to the body. Spirit forever strips off its clothing of earth and asserts its eternal freedom.

[N. B.—EINSTEIN, author of Relativity, has in the first month of this year brought out in a brief book of five pages what he regards as the climax of his masterly construction of the physical world. It is not yet in print for publication, but from the newspaper statements it seems probable that its triumph is a reconciliation of the symmetrical coefficients related to Mechanics and the anti-symmetrical coefficients of Electro-magnetism. We dare to guess that this new discovery, the work of ten years of study, will give supremacy to transcendental laws, and make quality victorious over quantity in the building of a world. Probably most of us will not be able to follow the formulas of Einstein's difficult mathematics, but in the meantime this Editor of the

METHODIST REVIEW recommends two valuable books which consider very progressively the problems concerning science and religion: A volume of remarkable essays published in 1928 by distinguished philosophers, scientists and theologians, *Science, Religion and Reality*, and those Gifford Lectures by Professor A. S. Eddington, just arrived from the press in 1929, *The Nature of the Physical World*. These books, lofty in literature, profound in philosophy, and strong in science, will be found really helpful to religion.]

THE TRUE EVOLUTION

FIRST-FRUIT, as offered, first in the Passover service and later in the Festival of Weeks, were not merely a part of the tithing tax to Israelites, but were primarily a symbol of something higher, the continuous creative acts and gifts of God. As people came bearing these earliest gifts of the springtime, at that solar moment when, after the equinox, light mastered darkness and the days began to be longer than night, they met the priests of the Temple with sacred salutations. The Levites chanted "I will extol thee," and the baskets of first-fruits were raised and waved forward toward the Holy of Holies as a gift from God, offered to him as his own. The High Priest received the accepted offering. Seven weeks later the full harvest Festival was held.

The prophets carried such symbolism higher. They made the first-born souls both of races and persons an immediate creative act of the Father Almighty. So said Jeremiah: "Israel was holiness unto the Jehovah, the first fruits of his increase." Increase certainly implies a growing heredity which is a continuous, divine activity. The same natural portrait is made of Christ and his fellowship in the New Testament. James says of God: "Of his own will he brought us forth by the word of truth that we should be a kind of first-fruits of his creatures." Paul, who always emphasized the glorified Christ, says of our Risen Lord that he was "the first-fruits of them that are asleep," and of all the first-born heirs of salvation. "Each in his own order, Christ our first-fruits, then they that are Christ's at his coming." And John, who in his vision at Patmos beheld the white-robed saints, hears that "these were purchased among men to be the first-fruits of God and the Lamb."

So this Hebrew Festival, in our Christian outlook, symbolizes the first yield of earth, that New Jerusalem of which the glorified Christ has given pledge to humanity. Our present life is preliminary, a chaos of fugitive and vanishing forms, but all predicting the glory of the future. This is not a finished but a formative world. It is the harvest field for raising eternal fruits.

THE LAW OF EVOLUTION

There is an order in nature. This is not a new discovery or doctrine. The divine creation is a progressive development of all nature and all life. What we call teleology is a plan of intelligence back of all things in the universe. This is more than a mere fiat made many millenniums in the past. Physical science can no more explain a present change than it can account for what is called the First Cause.

We need not deny such an evolution as is now being discovered in the processes of nature. It is shown in the analysis of all animal structure, the existence of mediate forms, the human embryology, the classification and distribution of animals. But this cannot shut out God or his purpose; it simply gives to the philosophy of religion a larger teleology. Merely visible progress of the physical sort does not account for the mental and moral facts of the universe. To deny mind or soul is to deny science itself. The tree of existence has many related branches and a myriad of fruits, but the trunk from which it grows is invisible.

Most of us who had pious parents were taught to answer the question "Who made you?" with the one word, "God." Yet each of us came from an unseen germ by an embryological growth all the way from primary generation to final manhood. That was the way God made us. If the first man was created by a similar evolutionary process as each of us to-day, he was as truly the creation of a divine activity as if he had come into being in full final size by a divine fiat. That psalmist who chanted Psalm 139, concerning the ubiquity of God within space and time, saw in him the source of both our preconscious embryonic and our later growing life.

"For thou hast possessed my reins; thou hast carried me in my mother's womb. I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works, and that my soul knoweth quite well. My substance was not hid from thee when I was made in secret and curiously wrought in the lower parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written which in continuance were fashioned when as yet there were none of them."

This is not a scientific description of embryology but a religious explanation of all growths in life. We may well accept all new discoveries of science with their evolutionary descriptions, but spiritual vision can see more; it can behold back of all mechanical facts a divine power, the true cause of all change and growth. This is the true evolution.

We can see a like divine order in human history. We can see, as did Paul, the animal, the natural and the spiritual man. Many men are still beasts that merely feed and fight, others merely mental men who live

for selfish gain in business, pleasure and politics, and still others are the spiritual men, born of Christ the first-fruits, who bear with them the loving Cross of sacrificial service. They are different in their thoughts, feelings and inspirations. Some are the children of this world; but the followers of the first-fruits are the children of God. This change is a new creation. One race begins with the first Adam; the other, the Christian family, with the Second Adam, who is the Christ.

This evolutionary order is more than histories of the past; it is prophetic of the future. All forms are transient symbols of some coming and nobler being. What strange feelings come to us in looking at those simian creatures, a monkey or ape? We do not greatly love those country cousins, our poor relations. Yet we can see in them, if our vision is spiritual, crude beginnings of something better that God plans to make. The forms, which under the plastic touch of divine power come forth one by one upon the earth, do not come to tell merely a story of the past but to shout out a foreword of the future. The first fern that pierced the sod prophesied the lofty pine and great oak. All things foretold man and when he came it was in answer to all the voices of the geologic ages. And man himself is a prophecy; "it doth not yet appear what we shall be." Behind him is the ladder of existence leading downward into darkness, but before him is the stairway of immortality whose higher summit is lost in the brightness of heaven. Shall the tadpole have a meaning for the future frog and shall a man be meaningless for something hereafter? No, the redeemed man speaks to us of unscaled heights; he, the crown and jewel of creation, rises above nature. This true evolution transforms men into the angelic person of Christ.

TYPES IN EVOLUTION

Every form of life is independently suggestive. The early features were indistinguishable. As Spencer defined evolution, homogeneity becomes heterogeneity. Beginnings are all alike and all alike hidden. This is an embryological memory. But features change and in species, races and persons we can note difference as well as likeness.

Evolution may point out a path by which species came, but species are really determined by type. Differentiation of structure proceeds in every case according to fixed patterns. "All flesh is not the same flesh." No organism ever misses the fixed path to the realization of its type. Every species is a separate thought, individualized to its own expression, working out its own meaning. That work must be judged by what it is when it is finished and not by the raw matter from which it came. The climax of no two apparently related species ever allows them to touch each other in character, although they may stand on the same base,

The rose is always a rose and the oak always an oak. The ape is always an ape and a man always a man. From the very beginning there was an unseen something that distinguished them.

Therefore, man is something unique. He cannot be accounted for on any merely animal hypothesis. His faculty of generalization embodied in his use of language, his moral nature, his gift of verified progress, which beasts do not possess—all these mark man as not belonging only to that necessary order of the world called nature, but also to the free order called providence. We may judge an ape by the body of a man, but cannot judge the soul of a man by the ape. Merely physical evolution accounts for what is common, not for what is different. The true evolution sees something new and different in all things. Those types are thoughts of God.

As to the Christ type, Jesus certainly was not an evolution in a merely materialistic sense. He cannot be accounted for on natural grounds only. The laws of heredity do not wholly account for his generation. He is not simply the product of natural and historical forces of his own time and nation. He belongs to more than the natural order; he is supernatural. Jesus Christ is the climax of Creation. He is the summit of the order of nature and the first fruits, the choice offering of universal being. Would you know what man is meant to be, do not judge him by the forms that creep in the mire or climb in the forest trees, but by this supreme specimen of the handiwork of God. If we want to know the glory which will be when earth and heaven are finally blended, look at his glorified body. "We shall be like him for we shall see him as he is."

So there is a practical use of type in this true evolution. What we shall be depends upon the type that masters our developments. Shall we follow the First Adam or the Second? Shall evolution end in man as only carnal or physical, in the natural or the spiritual, the earthly or the heavenly? Shall we sink downward to the dust or climb upward to the skies?

May we not at the coming Passover of Holy Week and Easter make our offering of the very first fruits of life! May we not chant a psalm of praise for a new spirit and a new world; here is a song:

Hail, sweet zephyr-breath of Spring! blue bell and tinkling rill; green grass and peeping violet; the first weak, succulent blade of herb, moist field and mellow air! Hail, coming rosy summer with golden corn and harvest fruit! Wave, wave, all golden sheaves in the sunlight of our gladness, as the watchword of our being shouts, "Forever forward!" And here we see that Rose of Sharon and Lily of the Valley, the first fruit

of all eternal life, who leads us on toward those still unconquered heights of heaven. Beyond the Cross, behold the Crown!

May we not remake this earth itself, by the perpetual gift of the Holy Spirit, whose power can remake all life and create the everlasting growth of souls? Some flowers of our love have already been gathered to bloom in deathless beauty in celestial gardens. With view of perpetual transformation and growth, we dare face death and cry: "Come with your sharpened sickles, O angel reapers; we fear not the stroke; we ourselves are ready to be offered as gifts on the altar of eternity."

What is evolution? There are almost as many theories of it as there are thinkers who use the term. Probably as science itself evolves it will come to some physical view of this continuous gradation of nature and life which can be generally accepted. But it will not blot out the true religious evolution and progress in the changes of both nature and life. Much quoted have been those clever verses by William Herbert Carruth:

A fire-mist and a planet,
A crystal and a cell,
A jellyfish and saurian,
And caves where cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it evolution
And others call it God.

Why may not both "some" and "others" keep on calling it evolution, but with their spiritual vision always see God, the Creator, behind the growth of all things in nature and the upward urge of life! Jesus himself denied that the seventh day of creation ended the active work of God and said: "My Father worked until now and I work." Let not the Christians of to-day share with Deists the idea of a transcendent God who is not eternally immanent in all the forces of nature and the growth of humanity. God is the true source of all real evolution.

HOUSE OF THE INTERPRETER

DURING the Lenten season, it is well to present such themes as the Temptation of Christ, the need of repentance and spiritual surrender, and the Passion of Christ in the Holy Week. The latter probably offers the widest range of topics in the New Testament, as nearly one third of all the Gospels present the Crucifixion and

Resurrection of Jesus. Far more of preaching should be expository than merely topical. Those who have followed the homiletic outlines in this department of the *METHODIST REVIEW* will know that chief emphasis has been given to textual-topical outlines. We are now presenting two sermon outlines appropriate to the

Easter season, the climax of Lent and the starting point toward Pentecost. The third sermon is the first of a series on Joseph which will appear in future numbers of 1929.

CHRIST, THE SPIRIT—John 16. 7.

Jesus is saying "good-bye" to his disciples. There was sorrow in their parting. Life had been a wedding procession. It had begun with marriage bells. Such was the Galilean ministry. But now in Judea has come the sadness of separation. No wonder they cry "Stay!" Yet it is most true that a present blessing is not always held at its truest value.

"The past with us doth often win
A glory from its being far."

I. The Demand of Sense. Crying "Stay," it depends on the bodily presence. "O for the touch of a vanished hand!"

1. Imperative. So men demand institutions and priests; they judge by visible success and rest in ritual and routine. They look for a temporal king with his capital at Jerusalem. We suffer from that unspiritual Adventism to-day and have often felt "I think when I read that sweet story of old," etc. Many cry with Israel, "Make us gods that they may go before us." "Hadst thou been here, my brother had not died." We judge too much by outward appearances.

2. Fancied Advantages. We fancy that a bodily present Christ would be a center of unity and a ground of certainty. Was he that when on earth? He was constantly misunderstood. They beheld rather his loss than his gain. Even now many behold his humiliation more vividly than his spiritual victory.

II. Expediency of Absence. No man is fully known or understood during life. To all of us death is the great interpreter.

1. Accessible. A physically visible Christ would be a local Christ. We would read the newspapers for tidings and make excursions to see him. The spiritual Christ is ubiquitous. He is present with even the two or three who meet in his name. He fills all things with his presence. Neither the apostles nor we need to merely remember Jesus; we may know him here and now.

2. Appeal to faith. Religion must rise above the realm of vision and become spiritual. The Christ of the flesh is without us and far away; the Christ of the Spirit is within us. "Reveal thy Son in me!" As in the days after his resurrection he was seen only by his own disciples, so to-day he is revealed only to the believing heart. Christianity has a background of history, but also something more, a personal experience.

III. Work of the Unseen Lord. He is doing more now in the invisible realm than ever in the visible sphere of action.

1. Mediation. Untaught by astronomy, biology, physics, or chemistry, the Ascension of Christ carried our humanity into heaven and placed Man on the throne of the universe. His Spirit makes earth divine; his body makes heaven home-like.

2. Intercession. What is our Lord doing? He has carried his sacrifice into the unseen and there it pleads for us. "He ever liveth to make intercession for us."

3. Sends the Spirit. The promised Paraclete is the witness of the coronation of Christ. It is for earth the echo of heaven's jubilation. By Pentecost, we have the keys of the Kingdom in our girdle and can do "greater works" by the spiritual fellowship of the ascended Lord.

The Incarnation was a divine self-limitation. By shutting out merely natural attributes of power and wisdom, his love and mercy were hedged within a human life. It showed his greatest glory of grace and truth. But now heaven has its full blossom. His Resurrection and Ascension are a spiritual expansion; they give us a greater Christ. All divine Revelation is a movement toward the Spirit. The Apostles' Creed affirms these triune truths—a natural, a historic, and a spiritual religion.

OUR OWN RESURRECTION—1 Cor. 15. 42ff.

The Christian religion goes beyond all Platonic philosophy; it teaches the immortality of the whole man, soul and body. Those hints of such a truth in other religions, such as metempsychosis and reincarnation, prophesy somewhat too restless a destiny. Christianity knows two spheres,

the temporal and the eternal life. Human life thus passes from the transient into the permanent.

I. A Reasonable Doctrine.

1. It restores a lost perfection. The Resurrection thus banishes the natural and spiritual as an unsolved antimony, and reveals the correspondence between the natural and the moral world. Our religion does not share the Gnostic contempt of matter, held by the unscientific theosophy of to-day. It avers the dignity of the human body. It is not a tavern but a temple, and was gloriously ennobled by the Incarnation. The redemption of Christ includes the body with the soul. Evolution is religiously completed by the Resurrection. If man stops here, it is a failure. Grace completes nature.

2. It is suggested by analogies. Spring-time is a miraculous suggestion of the victory of life over death. As killing frost vanishes, soon will come the violet, apple blossoms, and May will bring the roses. Easter cries to all sleeping things "Awake!" and they come. So the caterpillar chrysalis blooms into the butterfly. There are many possibilities of glory to the body; what we see now does not exhaust the opulence of God. Paul properly makes the seed an illustration. So when the body decays in death, the spirit is hidden in the unseen realm until it can build from the frame of a redeemed world a house beautiful to stand among the heavenly mansions.

3. Prophetic hints. Even in this world there is a tendency to the triumph of the Spirit. For example, the recent lengthening of life. The soul makes the body. Art is an æsthetic witness to perfection. Nature as we now see it is profoundly unnatural. Some day the Spirit will conquer nature.

II. Manner of the Resurrection.

1. The Crisis. If man had never sinned, then there might have been a gradual transformation from the natural to the spiritual. Enoch is such a symbolism. So also is the Transfiguration of Jesus. Possibly, as Paul loves to dream, there shall come to this world of ours an age or a moment, only God knows when and how, when na-

ture shall be so plastic to Spirit that all earth shall be redeemed.

2. It is not of identical particles. Our creed affirms not a resurrection of the flesh but of the body, an organic expression of the soul. Bodily identity is not in material atoms but in its plastic force, which is ever being changed by growth. Each of us has one body, but has left behind the present structure an abundance of flesh, not only hair and nails but every other material. The true resurrection body is not a survival of relics but the future function of a more perfect outward expression of our spirits.

III. Characteristics of the Spiritual Body.

1. Beauty. "It is sown in dishonor; it is raised in glory." For beauty and goodness are one. There is no irredeemable ugliness. That lovely transformation which we have often seen take place in nature will be perfectly realized in the heavenly life.

2. Strength. "It is sown in weakness; it is raised in power." Man in this world is so much superior to matter that his present body is wholly unequal to the needs of the head and the heart. There is a constant rent between the real and the ideal. All earthly expression of humanity is incomplete. Some day failures shall fall away and dreams shall become realities.

3. Immortality at its climax is the complete likeness to Christ.

IV. *The Redemption of Nature.* Christ is the Redeemer of man and so man shall become the redeemer of nature. It shall share in his triumph. This world of ours, sin-cursed, rent with its load of sin and sorrow, shall become the gladdest of worlds, clothed in the bridal attire of its future union with the Lamb of God.

The Word came and was made flesh to destroy sin. He is coming again to destroy death and transform flesh and matter into that new heaven and new earth wherein dwelleth righteousness.

JOSEPH THE DREAMER

The most picturesque stories of the Old Testament are those which come from the Northern Kingdom—such as the dramatic

story of Elijah and the tenderly beautiful story of Joseph. (So in the New Testament, the Galilean Ministry.) The narrative of Joseph is one of the most picturesque and romantic in the Bible and told with great literary beauty. (Especially the Jahvist portions.) But its interest is more than that of a gracefully told story—it is a picture of a necessary stage in divine revelation—of the way in which the chosen people, a nomadic and pastoral people, came in contact with the most thoroughly organized civilization of the ancient world and took on the stable and varied forms of national life. Through Joseph these wandering children of the desert became a true nation versed in the arts of life—changed from dwellers in tents to city dwellers.

1. *The Wonderful Boy.* In Joseph meet the characteristics of his ancestors—the dignity of Abraham, the quiet purity of Isaac, the shrewdness and vivacity of Jacob. He illustrates the finest charm of the Jewish character.

1. Loved for his mother's sake. At the time when the narrative opens, the Clan Israel had moved from Shechem down past Bethel, past Bethlehem, where Rachel died and where still her grave can be seen, to Hebron, where Abraham and Isaac had pitched their tents beneath the oaks in the plains of Mamre. Jacob's heart was half buried beneath the stone at Bethlehem that marked Rachel's grave. No wonder he poured the wealth of his passion upon the boy who had inherited her wonderful beauty and much of her womanly grace. Not yet could he give to Benjamin the same love, for his birth had caused his mother's death. The "Son of Sorrow" could not be the pet.

2. *Attractive Qualities.* In Joseph there is that union of grace and power which forms the highest reason for admiration and love. He was both "tender and true." We find the same charm in David and Daniel. Womanly sweetness and manly strength are united in him. And so he had the genius to be loved greatly. Such a lad was not at home in his surroundings. His pure soul must have been tortured by the coarse, rude men whom he must call brethren. He was like a swan in a barnyard—hatched in a goose's nest.

3. *The Dreamer.* Like all great souls he was an idealist—a man of genius. He had that double vision which belongs to poets and prophets—and that premonition of coming greatness which so often haunts the souls of the highly endowed. His dreams are natural enough—wrought out of his experiences. After the harvest excitement the weary worker has visions of golden sheaves which throb with life and bow to each other with conscious grace and romance. And the shepherd lying under the splendor of the Eastern midnight weaves the stars into his dreams and sees those he has fancifully named after his brethren range themselves before "his star"—his star, in which he believes as Napoleon in his, and with better reason. So the *earth* and *sky* seem to join in homage; he is ever conscious of a greatness beyond that of his father and that fair woman his mother, who slept at Bethlehem. There is much wisdom in a dream—not the pathological variety perhaps—for there is a difference between the nightmare of dyspepsia and the dream of inspiration. It is not wrong for youth to build "castles in the air." But they must be judged by life. "Be true to the dream of thy youth." Do not disobey the heavenly vision. God is the artificer of such dreams as these and in them is written his high mandate to the soul. Like Abraham, his great-grandfather, he read in the stars (as had his Chaldean ancestors) the story of the divine purpose, and he was not deceived.

4. *Blemishes.* He had the faults that are the peril of such a nature; he was in danger of becoming a prig. He couldn't help knowing his superiority to his brethren, but he might perhaps have helped showing it. And so with not ungraceful vanity and much simplicity he told his dreams, and that isn't always a safe thing to do. The world has little sympathy with the dreamer, especially when his dream is at its expense. Worse yet was the tale bearing. He becomes a sort of monitor of his brothers. He certainly was not a petty Paul Pry, a mean spy upon them. Doubtless all was in the interest of justice. Yet a healthful instinct feels that the bright boy was in danger of ruining the simplicity of his nature and becoming a hateful little Pharisee full of a goodness

more mischievous than helpful. He was happily saved from this by hard lessons which God taught him, and he well learned the lesson of how to hold his tongue and let the years vindicate his dream.

II. *The Partial Father.* But the boy was not wholly to blame; his father had been only too foolishly fond and had exposed his favorite to envy and cruelty.

1. *Character of Jacob.* There was much in Jacob to make him sympathize with his precocious and imaginative boy. He, too, had been his mother's darling, softer and gentler than his stout and rude brother Esau. He, too, had been a dreamer and had turned the terraced hills into a ladder from earth to heaven. What wonder that Rachel's son with her eyes was dearer than the rude, coarse-grained sons of Leah with their deeds of cruelty and passion? So he made the child his confidant and doubtless told him the wonder tales of Hebrew folklore—for there was no Bible then—and fed the fancy of the lad with the marvels of the past.

2. *His favoritism.* So at length he went farther and made Joseph a sort of overseer and gave him signs of partial love—the white tunic trimmed with slashes of brilliant color, dear to the Oriental eye, a sign of preference and of his wish to make him succeed to the right of the first born. His polygamy and favoritism bore its fruit of evil in Joseph's temporary lapse of manliness and the cruel deception of his elder sons. The deceiver was himself deceived, and the false drop of blood that had poisoned his life for a lifetime at last culminates in the supreme sorrow. And mournfully he looks toward the shadow land, where alone he expects to rejoin his lost son. His was a comfortless sorrow, for his children, guilty as they are, can speak no word of sincere sympathy, but stand around in guilty silence bearing their burden of an old man's grief.

III. *The Bad Brothers.* The whole world is represented in this family—not only the gracious sweetness of Joseph, but the easy-going good nature of Reuben, the fanatical ferocity of Simeon and Levi, the force, dignity, and sense of Judah; we can find ourselves there if we look.

1. *Why they hated Joseph.* The root was envy; "who can stand before envy?"

It is the daughter of pride and the mother of murder. The sting was probably not that he thought himself superior, nor simply the favor of his father, but they felt that he was superior to them. Goodness and greatness are the natural targets of mean and little souls. There was a Puritanism about Joseph offensive to their laxity of practice. Much petty persecution still goes on in the world wherever a lad better and cleaner than others is called to meet them at school, etc. And then he dreamed uncomfortable dreams and had a habit of telling them. (Often a genuine enough annoyance!) "Here comes the Master of Dreams! Let us kill him." The world's dreamers never have an easy lot. Poor visionary enthusiast, deluded fool! And so, being away from home, 56 miles, they plan to kill the dreamer who comes with loving inquiry and supplies to greet them. Ah! you can kill the dreamer, but not the dream. John Brown's soul is "marching on."

2. *The failure of compromise.* The unstable, worldly Reuben hates bloodshed and is contemptuously willing that the little nuisance should live. So the politician plays his part. "Don't kill him, just starve him to death." Put him in yonder waterless, bottle-shaped cistern and that will be the end of his dreams. Compromise wins and fails as it always does. If Reuben had the courage to talk out, he might have won, but the trimmer only mars the righteousness he professes to love.

3. *A fine speculation.* So they have disposed of him at last, and sit down to eat the dainties he had brought them. Did they say grace before meals? With indescribable nonchalance, the cold-blooded ruffians finish their dinner and, like all brutes, are better natured after they have finished. And now the brains and shrewd common sense of Judah come to the front: "What fools we are to kill him? Let's have an eye to business, let's sell him; we can get nearly a dollar apiece at the ordinary price of a slave, 20 shekels of silver." And the bait is greedily swallowed—no, they are too good to be murderers!—their new plan actually looks like virtue. Futile mitigation—because we are not so bad as we might be and thought

of being—we are actually very respectable people. "A man must live."

IV. *The Unseen Actor.* In all of the play there was another actor, moving unseen, and out of the plans of bad men and good alike he weaves the splendid web of his purpose. It is on the caravan road that crosses Jezreel on its way toward Egypt; yonder come the Arabian merchants with their freight of spices making sweet the air—mastic, myrrh, ladanum, and gum trancauth. (For the embalming, etc., of Egypt.) "Providential," says Judah, and so say they all, but it was providential

in a sense they never dreamed both for them and their brother. They never thought that they were helping him to fulfill his divine dreams, but God knew it all the time.

Joseph did not know when he left home that it would be twenty-two years before he, become a man nearly forty years of age, should again look on his loved father's face. He could not see that captivity was the road to a crown and that some day he should change his camel for the second chariot of Egypt. Our dream does not fail because of untoward circumstance.

EVANGELISTIC PROPAGANDA

THE UNIVERSAL MINISTRY

No person is saved solely for his own sake. All redeemed souls must follow Christ, being comrades of the cross, partners of his passion and pain; and sharing his heartbreak over lost souls and a lost world. To abide alone, religiously, destroys our fruitfulness of life, which is a high objective of the gospel.

There is one prophetic word which is a supreme instrument both in evangelism and in missionary work. That word is "Witness." The Witness of the Spirit is more than our own assurance of salvation; it is the ground of our own witnessing to an unsaved world. The purpose of that gift of power granted us by the Risen Lord is not to be closed within our own lives; it is to go forth in testimony to many more.

It is generally agreed by all biblical interpreters that those chapters of Isaiah from the fortieth to the end, called by some of them the Second Isaiah, are the loftiest prophetic vision of the Old Testament. Its central hero is the Servant of the Lord. That servant is not only the Suffering Saviour of the fifty-third chapter, a fore-shadow of the Christ; all of Zion, on its high mountains or in exile through all the earth, is to cry, "Behold your God!" and bear the same witness to all races of the earth. Its Messiah is

truly a Comrade God and all his followers are to be comrades in the universal testimony.

All the teachings of the Risen Christ between Easter and the Ascension are emphasis of this ministry. Breathing upon them he says: "As the Father hath sent me, so send I you. Receive ye the Holy Spirit." Every other message of those forty days was evangelistic and missionary. The last words of the Lord on earth were these, which we ought to know not only in memory but by experience: "Ye shall receive power when the Holy Spirit is come upon you and ye shall be witnesses of me." The Witness of the Spirit is more than a personal blessing; it is an equipment to bring a like blessing to other lives.

The pastor is, therefore, not the sole evangelist in the church; this personal testimony of the Evangel must be shared by every converted person in the congregation. Pentecost was the birthday of the church. Every church should live, walk and talk in the Spirit. Every such church would be an evangelistic church.

To this brief note of the source and object of the evangelistic spirit we venture to add some quite important methods as to its application.

1. Public testimony should frequently be made in the services of the church. The midweek service should not be primarily

a lecture meeting. When a church is rich in personal piety, the minister may well confine himself to an introductory address of ten minutes, and give the remainder of the time to public prayer and testimony. Let both preacher and layman give a genuine witness rather than a theological address. We have few class meetings in Methodism to-day, and therefore should make at least one service in each week very personal in its religious teaching. Above all, let both pastor and people learn not so much to profess religion as to confess Christ.

2. An essential element in church work is the seeking and listing of all those in their community who need both personal salvation and church fellowship. It is an absolute order of the present Methodist Discipline that "Every Pastor shall keep in connection with the church records a Constituency Roll, containing the names and addresses of all persons related to the membership of this Church and Church School either by kinship or preference." Probably in most churches, such a roll will number nearly three times its actual membership. The purpose of such a list is to seek at once and continuously their conversion and membership in the church.

3. Besides this Constituency Roll a complete survey should be made of the entire population in the neighborhood of the church. This is best done by federation with other evangelistic denominations in that vicinity. Those who are found to be Romanists, Jews, or other non-Protestant religious bodies should be met with a loving Christian spirit. It is the large number of those who have no form of religious allegiance who should be listed as the evangelistic objective of the church. If any denominational preference is found among them, they may be divided on the lists of the different churches.

4. Visitation Evangelism should never be primarily a search for members, and no commission of laymen should be used for such work excepting those who have themselves a rich religious experience and shall go forth as did Jesus "to seek and to save that which is lost." The evangelistic commission in any congregation should be carefully trained as to this method of wit-

nessing work. A useful program is to have them meet at least once every month to join in a modest dinner together to receive careful instructions from either the pastor of the church or some other efficient teacher, to report as to the work done in the past, and make plans for the coming month.

5. Visitation Evangelism should not be confined to a single brief revival period in the year. It should keep going the year round. There may well be a climactic series of services in each year, such as Lent and the Holy Week with its culmination in Easter.

6. Personal evangelists should bring those won by their testimony into some service of the church where prayer and testimony are made. That will be the easiest place to secure their personal acceptance of Christ as Saviour and to make their own public confession. Besides the mid-week service, a still more useful gathering is an after-meeting following the public service every Sunday night. Here is a most successful method for such an after-meeting: If possible, the laymen who have sought and in any measure won others to become Christians may sit with or near them at the public service. When the last hymn is being sung just before the benediction, a public invitation having been made by the pastor, active workers and salvation seekers could pass out into an adjoining room and begin their revival service at once. It is possible thus to secure conversions in every church on every Lord's Day, the year round.

7. Keep going after both those on the Constituency Roll and those listed by the social survey until they are won. Insurance agents and other business men go more than once or twice after those listed by them to secure their commercial surrender. It may be well to transfer names frequently to others on the personal evangelistic commission that fresh testimony may come to the ears of those sought for salvation.

8. All marriages, funerals and other similar services should be followed up both by pastor and people until all unconverted people who have felt the joy or sorrow of such services are led upward into the kingdom of God.

9. Every Christian should make a definite prayer list of friends and neighbors who need the new life in Christ. To earnestly pray for them will finally blossom into personal work to secure them to the spiritual fellowship.

Whether or not it is possible for any church to take up this program in these suggested methods, each congregation can and should form some definite plans for carrying out the command of Christ and the teaching of the Holy Spirit, to win folks to God by their witness of personal religious experience.

What is called the Gospel (Evangel) means far more than the rescue of individuals from condemnation. The "good news," its true translation, is the transformation of the self-seeking life dominant in social relationships, business, politics into the kingdom of God, a realm of spiritual fellowship, the source of which is in that sharing of the divine love which is the very law of service. Personal salvation is necessary, for it is by this spiritual birth that individuals enter the King-

dom. Babies that are born should grow to full manhood. Therefore, what is called the Social Gospel is the real outcome of genuine conversion. What is called Christian Perfection, or entire sanctification, is the realization of the spiritual ethics taught by Jesus in personal character and its expression in all the relationships of life. It is more than the psychological spasms of the Holy Rollers.

The Christian Church is an organization of humanity to work through the Spirit of Christ for the creation of this holy kingdom. A revival that brings people into the church is not fully Christlike. A revival that not only redeems souls but transforms a town or a rural community is a real revival; it is the triumph of the King of kings and Lord of lords. This should be the final climax of this universal evangelism.

Evangelism, Social Salvation and World Service all need the power of the Holy Spirit and the consequent witnessing to all for whom Christ died.

THE ARENA

"IF THERE WERE NO DEATH"

THERE is a sublime subject seldom used in the pulpits of the day. It seems so old-fashioned and oppressive. But modern enlightenment has warmed its chill-producing gloom. A once grim figure has been chiseled into a significant relief that gives new meaning to God's incomparable ways. This subject is death.

Death is ubiquitous. Nothing escapes its fatal thrust from the minute organism whose brief span of life is scarcely longer than a breath to the Sequoia Gigantea that was growing when a lowly manger cradled the infant form of our beloved Saviour. As the poet has well expressed it,

"Death rides on every passing breeze,
He lurks in every flower."

Poets of genius have sung of this great

and dreaded mystery with rare intuition. Philosophers have thrown light upon its cavernous depths with the torches of metaphysical dialectics. Sacred writers of Scripture have risen to ethereal heights in revelations upon this eternal theme. But the science of biology has approached this enigma from a new angle and contributed explanations that impel us to think of this implacable foe as a veritable blessing though often stalking in somber disguise.

One of these explanations is plainly illustrated by the laboratory classic, the slipper animalcule or paramecium. This one-celled microscopic organism is a little world within itself and, like all bacteria, reproduces by cell division. If each of the countless billions of one-celled organisms upon earth were exterminated, excepting one isolated case of a slipper animalcule, and this lone organism were permitted to reproduce without death to

a single member of its offspring, the noted authority, Professor Woodruff of Yale, has calculated that in the short time of five years it would produce 3,029 generations which would make a colossal world of solid protoplasm equal to ten thousand times the volume of the earth. (Professor J. Arthur Thomson, *The System of Animal Nature*, vol. 1, page 54.)

But Professor Woodruff does not stop here. He has studied the capacity of a single paramecium to multiply in terms of the whole universe; "not our puny solar system, the universe. At the end of the 9,000th generation there would not be room for a star or a comet or nebula in the sky. The universe would be solid paramecium." (Geo. A. Dorsey, *Why We Behave Like Human Beings*, page 98.)

Think of the countless millions of germs everywhere; in the air, in the water we drink and the food we eat! In approximately a teaspoonful of soil the scientist Jordan has estimated the total presence of 3,657,525 bacteria of only five common kinds necessary to human life. Dorsey further tells us, "In a pinch of soil there may be twenty billion food particles supporting a hundred million bacteria." (*Ibid.*, p. 98.) Suppose there were given to you the power of stopping death. What would happen if you dared to use it? So rapidly would these microscopic organisms multiply that, not in days, but in a few hours at the most all the waters upon the earth would become as viscid as syrup; a few hours more of their magic growth and the viscid waters would coagulate to the consistency of jelly. Life processes would now be impossible.

An oyster such as we might eat from the half-shell at dinner produces approximately 60,000,000 eggs in one year. If all of these eggs only survived until they had great-great-grandchildren there would be sixty-six million, billion, billion, billions of oysters. "Their shells would make a pile eight times the size of the earth!" (George A. Dorsey, *Why We Behave Like Human Beings*, page 98.)

Let us carry this thought a little further. Suppose that you could not destroy a single plant of the hundreds of thousands of plant species? Pull the strangling weeds and throw them aside; still they

persist and produce. What if there were no death among the 200,000 named species of insects? How soon they would darken the sun and consume all immobile life. Mortality is mortised into every living thing. Dissolution is the universal heritage. Expiration ever lurks just around the corner. The foods we eat and the fuels we burn died that we might have life. Vicarious death is the eternal price of material life.

We may admit the force of what has been said but insist that we have not gone far enough. We might well say, "I would permit death to all forms of life excepting only human beings. I would have no more sad funerals, broken hearts, and tragic separations. I would pull the crepe from every door, close our cemeteries, forget that death is 'the last enemy that shall be destroyed' and obliterate this tragic monster now."

We shall have to admit, as much as we may wish it otherwise, that Paul is right when he places human death as the last enemy to be destroyed. The population of the world is about 1,700,000,000. In the last century the population has more than doubled. It is estimated that at present 40,000,000 people die annually. This means that during the last hundred years, in addition to those now living, three billions of human beings have died. That is almost twice as many as now live. Then when we further consider that half of the human race dies before it is of age and, granting that had they lived they would have augmented the population at the normal rate of increase, we should have now, from the last hundred years alone, nine billions of people. Instead of an average of thirty we should have one hundred and fifty to the square mile, and this distribution would include all of the land surfaces, mountains, arctic regions, and deserts, alike.

At this rate of growth we do not need the calculations of mathematics to realize that the habitable land of the earth would not furnish standing room for the throngs of people if there were no death from the dawn of history. The poet was right when he said, "They that tread the globe are but a handful to those that slumber in its bosom." Without death humanity would

long ago have crowded the earth into a teeming city whose limits were the oceans; then one great slum, worse than hell; and finally a maddening throng so thick that we should have to walk upon one another's shoulders for exercise and sleep trodden under foot by tired and shuffling feet. But life under such conditions would long ago have ceased to be possible. The most intensive cultivation could not feed them. Death is a blessing as compared with such a state as that!

It would be biologically impossible for this world order to be other than suicidal if death were abolished. But there is more than this aspect. There is a moral problem involved that is far more significant. If there were no death the early leaders of the human race would still be mentally alert and vigorous. Each new generation could never inherit the complete responsibilities and achievements of its predecessors. Conservatism would hopelessly crystallize. Mentally and morally humanity would atrophy and the sun of progress would set forever.

Some one adds, "I would provide that people leave this old world without dying as did Enoch and Elijah." You would have a hard time to enforce such an edict. A few good saints might welcome going into the visible presence of God, but the great mass of mankind, selfish, pleasure seeking, leaving Christ out of their lives, would ob-

ject to a forcible translation. They would feel like Hamlet when he says,

"who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after
death,
The undiscovered country from whose bourn
No traveler returns, puzzles the will,
And makes us rather bear those ills we
have
Than fly to others that we know not of?"

We can only conclude that after all with conditions as they are on earth God has done the best a divine Providence could do for humanity when he permitted death to write *finis* after the earthly life of every living thing. We could not and would not have it otherwise.

It is fitting to suggest here that Jesus who prayed, "O my Father, if it be possible, let this cup pass from me," was no exception to this tragic experience of death. Selfishness, greed, and political corruption so conspired against him that compromise offered the only possible escape from the cross. This Jesus would not do. He died and his death revealed God's feelings toward man and his unalterable opposition toward sin. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

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BIBLICAL RESEARCH

AN INQUIRY CONCERNING THE ORIGIN AND BASIS OF FACT OF THE STORY OF THE FALL OF MAN.

"THE idea of the Edenic happiness of the first human beings constitutes one of the universal traditions." The same is not true, however, of the idea of a change from this estate resulting from a deliberate act of choice on the part of man. Non-biblical religious philosophies have seen in man an emanation from the divine, subject, as the ages pass, to a law of de-

terioration which leads inevitably to final corruption.

The search for a complete parallel to the biblical story of Eden among Semitic sources has thus far proved unsuccessful. A suggestion of the possible existence of a story among the Babylonians, corresponding to that of Genesis, has been found in a cylinder seal which is now in the British Museum. On this seal appears a tree with clusters of fruit. Two human figures are seated on either side of the tree, each with a hand outstretched as if to pluck the fruit, while behind is a

serpent with head upreared. George Smith and, following him, Friedrich Delitzsch felt sure that here was found the pictured story of man's temptation. Other prominent scholars, however, have since doubted whether such an interpretation of the scene depicted can be accepted. The occurrence of the serpent in various other representations seems to suggest that it is a sacred emblem connected with worship, while other details in this particular representation make it appear that an act of homage alone may be here presented.

The "Adapa Myth" is considered by Gunkel (*Schöpfung und Chaos*) as coming close to being "the presupposed Babylonian prototype of the biblical narrative of the first man and his desire for immortality." Morris Jastrow holds a similar opinion. The text of this legend was found among the El-Amarna tablets which date back to the fifteenth century B. C. The story is a nature myth but contains a narrative dealing with the early relations existing between God and man and with man's desire for immortality.

Adapa, son of the god Ea, is summoned to the presence of Anu, God of Heaven, for trial because he has broken the wings of the south wind. Ea, when sending him before the Judge, gives him directions by which he is able to appease the divine anger. Since he has been admitted to heaven and to the secrets of the gods they proceed to receive him into their circle, although astonished that a mortal has been so favored by Ea. They offer him the food and water of life and bring him a garment and oil for anointing. These last he accepts, but he declines to eat and drink, because Ea, deceiving him, had told him that it was food and water of death which would be offered him. Thus the opportunity of the human race to gain immortality was lost through deception on the part of man's creator.

In the absence of a complete parallel to our story it is interesting to note similarities, and supposed similarities, to its several features. In the Babylonian *Gilgamesh, Epic*, Tablet XI, Parnapishitim, the Babylonian Noah, is found dwelling "at the confluence of the streams," in the enjoyment of immortality which the great god Bel had bestowed upon him, saying:

"Hitherto Parnapishitim was human, but now Parnapishitim and his wife shall be gods, like unto us."

Through this man Gilgamesh secures a branch which gives healing and makes the aged young, and by means of which he hopes to gain for himself immortal health. We find here suggested the four streams which centered in Eden, the garden in which was growing the tree of life and also the likeness to God which the fruit of that tree would give.

This tree of life itself held a prominent place in Assyro-Babylonian art. Dillman says, "The sacred tree of the Babylonians and Assyrians was doubtless a tree of life." Lenormant finds it "difficult not to connect this mysterious plant, which in every way asserts itself as a religious emblem of the first class, with the famed tree of life and knowledge which plays so important a part in the story of the first sin."

The branch of healing which Gilgamesh received from Parnapishitim was later snatched from his grasp by a jealous demon. Some are inclined to consider this demon a possible counterpart of the serpent in our story. Yet the cases are quite unlike. Nor can we agree with Franz Delitzsch and others that our serpent can be connected with Tiamat, the great dragon of the Babylonian Creation Story, who is slain by the hero-god Marduk. Tiamat is a sea-monster, not a serpent; a disturber of the peace of the gods, not a tempter of men. The serpent, however, as has already been stated, does appear often in Assyro-Babylonian representations with some apparently religious meaning. Fergusson, in his *Tree and Serpent Worship*, speaks of the worship of the serpent as the oldest known form of worship and he refers its origin to "the mind of the lower Euphrates" and its existence, wherever found, to Turanian influence. He sees a reference to this worship in the story of the Brazen Serpent in the Wilderness of Sinai (Num. 21. 9) and thinks that it was known among the Hebrews down to the time of Hzekiah, who destroyed the serpent of brass (2 Kings 18. 4). He considers our story to have been aimed against that worship.

The cherubim in this story some have

sought to identify with the *Kirubi*—the winged bulls that guarded Assyrian temples. Others see in the word the Assyrian *kurubu*, which is the name of an eagle or vulture. Still others find in it the name (*akrabu*) of the scorpion men whom Gilgamesh was obliged to pass when he went to visit Parnapishitim. Cheyne says that the early Hebrew idea in this word came nearer to the griffin of the Hittites, a creature combining the lion and the eagle, the strongest powers of the earth and the air. The creature is represented "seated in calm dignity like an irresistible guardian of holy things." Among the interesting discoveries at Zinjirli is a representation of a griffin similar to the description in Ezekiel 41. 18, 19. Ryle states that certain Phœnician ornaments show representations of winged griffins guarding the sacred tree.

The "flame of a sword continually turning" is perhaps the lightning connected with the storm cloud that appears in the description of the cherubim in the first chapter of Ezekiel and also in the eighteenth Psalm. Lenormant refers it to a disk weapon of the Assyrians which he finds in the description given of a full armed warrior. Gunkel compares this description of the flaming sword with the famous lightning inscription of Tiglath-Pileser I.

The statement in our story that the earliest clothing of man consisted of the skins of beasts Gunkel calls "original tradition." Phœnician tradition presents the same picture. Marcus Dods calls attention to the fact that the girdle of fig leaves is precisely what is still worn by several tribes of savages.

The many allusions in Ezekiel to the Garden of God (Ezek. 28. 13; 31. 8, 9, 16, 18; 36. 35. See also Isa. 51. 3) plainly indicate the existence of an Eden story in Babylonia at the time of the exile, and the elaborate description in chapter twenty-eight (vv. 13-19) shows that while the tradition was a different one from that which is given in Genesis, the Garden was regarded as the residence of man and that he was cast out from it because of sin.

It would appear, then, that our author found in existence a tradition which had

gathered into itself features from various quarters. Assyrian, Babylonian, Phœnician, Hittite and Turanian sources had perhaps been laid under tribute. The tilling of the ground suggests an agricultural country as the home of the story of Eden, while the curse pronounced upon the land in consequence of man's sin may point to a transfer of the story from a highly fertile country, like the Euphrates valley, to a land where greater effort was required to secure those products of the soil which are needed for the sustenance of man. The fig-leaves suggest Palestine rather than Babylonia, where the fig-tree did not grow. There is no good reason to doubt that such a composite tradition was current among the Israelites in Canaan long before our author made use of it. Just because it did exist and was influencing the thought of the people he wove it into his account of the beginnings of man's life upon the earth, that he might make it tell of the true relations between God and man.

The features of our story whose existence we have found elsewhere are the following: the Garden of God with its trees fair and fruitful; man once a resident of this garden and cast out because of sin; the serpent—elsewhere an object of worship, perhaps because of superior wisdom, more probably to be propitiated by man to whom it is a deadly enemy; the tree bearing the fruit of immortality, sacred to the divine powers and guarded jealously from man's approach by the dread creatures representing the powers of earth and air; immortality within the reach of man, who has learned the divine secrets, but withheld from him by divine intervention; the skins of animals the earliest clothing of man.

The added features and the manipulation of the material at hand are characteristic of Hebrew thought. Man is placed in the Garden of God, not free from responsibilities, but subject to God's commands. Obedience to these commands is life; disobedience is certain death. (Cf. Deut. 30. 15-20; 32. 46, 47.) Hence the tree of knowing good and evil is added, the prohibition to eat of the fruit of that tree being itself the occasion of the knowing. The serpent, man's enemy, is not

worthy of worship, for he misrepresents God and deceives man. The jealousy on the part of God which he suggests, and of which the traditions of other nations tell, does not exist. For man's own good God had made the prohibition. Man's failure to obey reveals this, since his eating of the fruit brings, not a pleasurable knowledge, but consciousness of shame and guilt—the awakening of a condemning conscience. The evils of life—the toilsome effort by which a sustenance is forced from the soil, the suffering of woman and her slavish subjection to man in Oriental experience—are an inevitable punishment, the result of man's choice of that which allies him to the beasts of the earth, rather than to his divine Creator. Under these circumstances to withhold immortality from man is a kindness to him and not the act of a jealous God, and God does not withdraw his loving care from man in denying him immortality, as is made evident by his provision of clothing for man's nakedness.

The serpent shall henceforth live in a humiliation which shall be apparent to all. Man is not to offer it homage nor to seek to propitiate its anger, but he may express his hatred and antipathy in efforts to crush out its life. Yet, in doing this, he must himself be in danger from the stealthy attacks of this deadly foe. It should be noticed that our story deals with the serpent as an animal only, not as an embodied spirit of evil. That an animal should be represented as conversing with the woman and should be punished for its evil doing is quite in keeping with the naïveté of the story. In later times it was easy to see in the conduct of the serpent the hateful spirit and wily methods of the great deceiver of mankind. In the writings of the Old Testament Apocrypha the identification of the serpent in Eden with Satan first appears (Wisdom 2. 24) and the New Testament writings maintain the same thought (2 Cor. 11. 3; Rev. 12. 9). But our author does not make this identification. He teaches only that the deception which led to man's sin came to him from outside himself, from that animal world which was inferior to himself, in which had been found no help *meet* for him.

The freedom with which our author handles the material of the tradition indicates that he does not regard the story as literally true in its details. We must, indeed, remind ourselves that we are dealing here with *essential poetry* and not with mere prose. Yet his use of the traditional material to accomplish so lofty a purpose, as well as the important place which the story holds in his account of man's history, proves that he finds in it a faithful representation of an actual occurrence. It is evident that, with a much later Hebrew writer, he believes and would teach that "God made man upright but he has sought out many inventions" (Eccles. 7. 29). Two other Old Testament passages, one early and one late, bear an interpretation which indicates that this story of man's disobedience was in the mind of the writer (Hos. 6. 7; Job 31. 33).

This lofty view of man's original uprightness and fellowship with God is in accord with universal tradition and is in no way contrary to facts of science or history. The Hebrew story does not contain any features which contradict what is known of man's development and growing civilization. It represents primitive man as ignorant of all arts and appliances—unclothed, unskilled, undeveloped in mental and moral strength, a human child. It insists only that man was made a sharer in God's nature and that he lived originally in association with God, but was banished from his presence and became subject to death because of his own deliberate choice of disobedience to God's command. Science and history can neither prove nor disprove such statements. And evolution has found no better explanation of the scientifically inexplicable difference between the highest brute and the lowest man than the Hebrew writer's declaration that God, by a new creative act, imparted to man his own nature. Such an origin alone is worthy of that manhood in which the Son of God became incarnate. It is true also that no more satisfactory explanation of the existence of evil in the world and of the universality of sin among men has ever been found than that which is presented in this simple narrative.

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FOREIGN OUTLOOK

WHILE the following article is not strictly a foreign vision for to-day, we are glad to admit it in this department as a historical inspiration to our present missionary movements. No plans of to-day, intellectual or spiritual, can ever be full of strength excepting by the perpetual possession of the rich heritages of yesterday.

SAINT LOUIS, RAYMOND LULL,
AND MODERN CHRISTIAN
MISSIONS

The thirteenth century in western Europe marked the era of awakening from the lethargic slumber of the Dark Ages. And of its important advances, not the least significant was the discovery, or more strictly the rediscovery, of the possibilities of peaceful Christian missions.

Peter the Hermit and Pope Urban II, in launching the First Crusade toward the end of the eleventh century, started a gigantic effort to wrest Palestine from the infidel by force, a movement which, although there were wholesome and useful by-products, was on the whole a gigantic failure and a lamentable proof that the self-styled Christian nations had caught little of the loving spirit of their Master. The thirteenth century was well over before the bloody folly was abandoned. Louis IX died of the plague at Tunis in 1270, and although there were attempts at crusading expeditions even long after his time, they all proved abortive. It was of course centuries before the echoes of the Crusades died away entirely. The capture of Constantinople by the Turks in 1453 inspired indignant plans but no action; Sir Francis Bacon, in the age of Shakespeare, wrote a treatise to prove that an expedition against the infidel was feasible and wise; and a century later still, the sanguine German philosopher Leibnitz undertook in vain to persuade Louis XIV to lead united Christendom against the Moslem.

Louis' minister Pomponne, in refusing Leibnitz' plea for a belated Crusade, made a remark which may have been much truer and more profound than he himself realized. "Crusades," he said, "went out

of style with Saint Louis." In the days of the royal martyr of Tunis, Christians had begun to realize that no amount of violence will make a Christian out of a heathen. It is sad that the name of the saintly martyr Louis is attached to these foolish and un-Christian expeditions of freebooters; for Louis was anything but bloodthirsty at heart, and was anxious only to make proselytes, not conquests. He was still sufficiently the child of his age to accept with a certain docility the age's bungling weapon of violence—a weapon which always proves a boomerang and wounds the user—but he was far ahead of his age in his yearning efforts to win men's souls by winning their hearts. His last Crusade, the one in which he sacrificed his noble life, was an enterprise of persuasion pure and simple. Saint Francis of Assisi had crossed to Africa and peacefully proclaimed the truth of Christianity at the risk of his life, and an ambassador of this same Louis to the Mohammedans had gone with a religious as well as a secular message; but it is true in a sense that Louis himself was the first modern leader of a regular missionary enterprise. It would not be inaccurate to speak of Louis IX of France as the first Christian foreign missionary of modern times.

When Louis breathed his weary last in his tent on the hot sands of northern Africa, a frivolous young nobleman in the island of Majorca, a hundred or two miles off the Spanish coast at Barcelona, had only recently experienced a conversion as striking as that of Saint Paul or Saint Francis, and was working with all his might to equip himself for the first life-long missionary activity since the days of the primitive church. It is inexplicable and unfortunate that the name of Raymond Lull is heard so rarely in our day. The admirable scholar and Moslem missionary Zwemer has written an excellent though frequently inaccurate life of him in English; a more recent volume about him has appeared in England; but neither of these books has had a large circulation, and for that matter, only a few industrious philosophers and philologists in our day have

paid any great amount of attention to him anywhere in the world, so that his thrillingly romantic life and stimulating writings are as good as unknown to the vast majority even of educated persons.

Raymond Lull was born about 1234, in the island of Majorca, which had been wrested from the Moors in the generation immediately before his, his father being a Barcelonese nobleman who had helped in the conquest. Raymond was a wild youth, whom even marriage to a fine young girl of excellent lineage had not steadied, and there are fantastic stories of such exploits as his riding his charger into a church in which a woman whom he was pursuing with his attentions had taken refuge. Then there is a strange and terrible story—which is probably only legend but carries its lesson—of how the beautiful woman whom he was annoying called him into her home and showed him her breast eaten by a terrible cancer. He himself records that while he sat in his room composing a love poem—he was the first poet to write in Catalan—he raised his eyes and saw the wounded Saviour gazing at him reproachfully. On several later occasions the same vision was repeated, and these experiences coupled with a sermon narrating the sudden conversion of another careless worldling, Francis of Assisi, made a completely different man of him. From the day when he took his stand for the cause of his crucified Lord, Raymond Lull had no other concern, for the nearly fifty remaining years of a long life, than to win others to Christianity. So absorbed did he become in his one ambition that there is a document showing that his wife was forced a few years later to apply for an administrator for the little property which he had not given to the poor. He never again showed any interest in worldly goods, worldly pleasures, or worldly ambitions.

Although born among Mohammedans (Havelock Ellis speaks of Palma of Majorca as the most Moslem of all Christian cities), Raymond Lull, at the time of his conversion, had little equipment for missionary accomplishment. He not only knew no Arabic, but he had little regular education of any sort. He spent nine years in the study of theology, philosophy, and the language and literature of the Moslems,

and in order to make the best possible progress with his linguistic studies, he bought a Moorish slave. He notes a melancholy detail of his experience with this Mohammedan. One day it was reported to him that the unbeliever, in his absence, had blasphemed the name of Jesus. In the heat of anger, the fiery young ex-cavaller struck the African. The man nursed a plan for revenge, secured a sword, set upon his master with it and succeeded in wounding him. Lull disarmed the slave and had him imprisoned while he considered what disposition to make of him; but the culprit solved the problem for him by wriggling free from the cords with which he was bound and hanging himself with them.

Equipped with an excellent knowledge of Arabic, some ability to use Latin, and what must have been extensive reading in both Christian and Mohammedan philosophic writing, although the literary influences on him cannot easily be traced, as he rarely cites authorities, Raymond Lull became the most eagerly active apostle of his day. We find him in Barcelona, Montpellier, Paris, Rome, Armenia, Africa, pleading with the Pope, with monarchs, bishops, church councils, to aid him in missionary enterprises, and with Moslems to embrace the true faith. It is impossible to estimate the result of his efforts. Probably they were not great in his own day. He himself says somewhere that ten Christians were becoming Mohammedans to one Mohammedan who was embracing the Christian faith. But it is certain that the ultimate result of his activity was immensely good and useful. The Council of Vienne, France, of 1311, approved his plan for the establishment of chairs of Arabic at several of the leading universities of western Europe. Centuries after his death, the church established just such a missionary organization as he had spent half a century arguing for. A university bearing his name was established in his native city. His philosophy was taught in the schools for centuries, and some students believe that he has had a permanent influence in demonstrating the logical reasonableness of the Christian faith. But his voluminous doctrinal writings, much less his remarkable poetical, scientific, philo-

sophical, fictional production, are not our theme. As a thinker he was, perhaps, not greatly different from the other hair-drawing scholastics of his time. Those Protestant writers who find him a forerunner of Luther because he was accused of heresy and because he mentions the saints and the Virgin infrequently, are probably enrolling him in the Protestant ranks on the basis of rather slender evidence. In this article, we are only calling attention to his part as pioneer missionary and martyr.

Raymond Lull was in Africa at least three times. Zwemer is mistaken in maintaining that he had abandoned the idea of resort to force. This was too much to expect of a Spanish nobleman of the thirteenth century. His "*Liber de acquisitione Terræ Sanctæ*" makes specific suggestions for the use of an army. Like Saint Louis, he had not yet freed himself from a prejudice of his time which was entirely unworthy of him. But he himself was as pure of violence or any sort of hatred as any man could have been. One of the most beautiful features of Lull's position was his respectful admiration for Mohammedan civilization. He says somewhere that in many phases of their character the Mohammedans are superior to the Christians. But their religion fails to teach them the one thing needful, that love which the Crusaders lacked, but which Jesus brought to earth and Saint Louis and Raymond Lull himself and Robert Livingstone and Father Damien and, let us hope, millions of other Christians, have rediscovered. But the Moslems of northern Africa were fine natures and noble intelligences, often much superior to their European neighbors in both culture and character, and Lull never ceased admiring them and learning from them.

His procedure was to appear in one of their cities, call their learned men together and offer to accept their religion if he could be convinced of its verity and the errors of Christianity. When we read of his discussion with these subtle Moors, we are reminded more than once of Saint Paul's appeal to the Greeks on Mars Hill. Lull has been much criticized as a thinker,

and most of the interminable discussions of the scholastic age impress the twentieth century as profitless quibbling; but when we remember that this earnest old Catalan with the long white beard was taking his life into his hands every time he undertook to proselytize in a Mohammedan country, that he was imprisoned, deported, and finally stoned to death by these Moslems whose souls he was giving his life to save, we can understand that even where he did not convince, he at least inspired respect and admiration in the best of his hearers, and that he stood as the most worthy representative his age could show of the loving Son of God incarnate on earth. And we do read of groups of converts whom Lull visited and kept in touch with, much as Saint Paul did with his churches.

The end came in 1315, in the then thriving port city of Bugia. The old man had been driven out of the country, and ordered never to return. He ignored the warning—how could he do otherwise, with the love of souls drawing him so powerfully?—and after remaining in hiding for some time, he could skulk and hold his peace no longer, but came out boldly into the market place and began preaching the message of his Lord and Saviour. Whether the stoning which resulted caused his death on the spot, or whether, as some authorities report, he lived till the boat which bore him homeward came in sight of his island, is immaterial. The evidence of his martyrdom is unquestionable. The visitor to Palma of Majorca to-day may see his tomb in the Church of San Francisco, with a dim lamp burning ever before it, symbol of his tireless courage, which seemed to be accomplishing little for the illumination of the world's darkness, but which in the fullness of time lighted many brighter lights. To no follower of the Master can the phrase from John's record of the Last Supper be applied more fittingly than to the lonely, yearning old philosopher who died under the blows of misguided Moors at Bugia: "He loved them unto the end."

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OUR BOOKSHELF

FOREWORD

THE METHODIST REVIEW desires to co-operate with the Religious Book Section of the American Booksellers' Association in its campaign to induce all churches to include an appropriation of at least fifty dollars a year in their current expense budget, which their minister must use in the purchase of religious books for his professional use. It is also commended that churches found or extend a loan library of religious book service with a view of inducing all the lay membership to read such books regularly. The title, National Church Library Movement, is used in doing this work. This plan is being indorsed by a number of theological professors and ministers.

We also commend using the advice of the editorial committee of the Religious Book Club in the selection of current religious literature. They are well known to our readers: Dr. S. Parkes Cadman, Bishop Francis J. McConnell, Bishop Charles H. Brent, Dr. Harry Emerson Fosdick, and Miss Mary E. Woolley. It already has over six thousand members. Its service is of no expense, and the books it sends on personal application are charged no more than by publishers. They are not sent C. O. D., and ten days are allowed for payment of the mailed bill of expense. This book club has its editorial office at 287 Fourth Avenue and its business office at 80 Lafayette Street, both in New York City. They will send you a full prospectus.

John Wesley Among the Scientists. By FRANK W. COLLIER. Pp. 351. New York, Cincinnati and Chicago: The Abingdon Press. \$2.

EDWIN E. SLOSSON, Director of Science at Washington, and himself a master in present chemistry, says of this book that "Professor Collier has done a service both to religion and science, since he has done a service to historic character and personal justice." Doctor Collier, whose

articles on this same theme appeared in Zion's Herald, and his brilliant pamphlet, "Back to Wesley," has probably made a more thorough investigation of intellectual training and breadth of knowledge on the scientific attitude of the eighteenth century than has been done by any previous historical critic. Those who read this book will discern that few need to go back to Wesley but will need to go a long way forward to reach him.

Wesley always preferred physical science to metaphysics. It had for him a peculiar charm. In an age when the traditional convictions of ultra-orthodoxy would attack Copernicus and Newton as it now criticizes Darwin, Wesley, its evangelistic prophet and statesman, accepted the Copernican system enthusiastically, was an admired student of Newton's *Principia* and accepted the inductive logic of Bacon. He has been most ignorantly misplaced in this region by some critics who have not read his wide range of literature, but Doctor Collier in his first chapters has proved by abundant quotations from Wesley's works his love for physical science and still more his wide conception of its field, his close survey of its teachings and also his scientific spirit and strict adherence to the scientific method. Among his fundamental scientific ideas were the uniformity of nature, the universality of law, the fixed law of causation, the indestructibility of matter and of life. That latter speculative view is here shown, in spite of its inaccuracy in detail, to be almost an anticipation of the later doctrines of the conservation of energy. He also held to that important truth that science is rather descriptive than explanatory of nature.

Probably the most important and fascinating chapter in this volume is the one on Wesley and Evolution. He held to the gradual process of nature and asserted that "the transitions from one species to another are almost insensible." And so in his notable *Survey of the Wisdom of God in Creation*, a *Compendium of Natural Philosophy*, he follows both the teachings of Budaëus, of Jena, and of Charles Bonnet (perhaps the first writer to use the

term "Evolution"); he portrays the scale or ladder of being as a beautiful method of the perpetual and continuous activity of the one Creator. His scale of being is in general the linking of everything in the universe. So in describing that Cosmos formed by three kingdoms, mineral, vegetable and animal, he finds many cases of links both between the vegetable and animal and between insects, reptiles, fishes, birds, beasts and man. Many will suffer a silly shock from reading Wesley's frequent use of the ape, "strongly impressed with the human likeness" in many features, as a visible link between other beasts and mankind.

Wesley did hold to the terrestrial creation as an immediate existence from the will of God. This is a speculative conception which can neither be proved nor disproved. But present-day evolution should also be held cautiously. Collier shows that Darwin in his *Origin of Species* is not so far different from Wesley in his ideas of criticism. Wesley cannot be called an evolutionist in the mechanistic or biological sense quite commonly but not universally held to-day. To him, as Collier says, "God is the source of all things and, no matter under what condition life arose, God was the creator of it."

We have not space to fully review this most valuable study of Wesley. Its final chapters have an equally high importance. His views of the Bible are shown to be sometimes rather contradictory but in general a movement to a view of its spiritual revelation rather than infallibility in all minor matters. But the final chapter, "The Crowning Legacy of Wesley," does demonstrate his openmindedness on the problems of doctrinal difference among genuine religious persons. He held to Christianity not as a set of opinions, a system of doctrines, but as it relates to men's hearts and lives. His emphasis on perfect love solved all controversy. Here is his crowning principle:

"First that Orthodoxy, or right opinions, is at best but a slender part of religion, if it can be allowed to be any part at all."

This negative principle rested on the higher glory of love as the supreme medicine of life.

All disciples of John Wesley, and all the

others who have ignorantly criticized his life and teachings, should read this marvelous record of his relations to universal thought.

Methodism. By W. BARDLEY BRADLEY. Garden City, New York: Doubleday, Doran & Company, Inc. \$2.

THIS volume is the first of a series, "The Faiths: Varieties of Christian Expression," edited by Dr. L. P. JACKS. The idea is not exactly new. Generally such expressions have been given in single articles, and they have been combined into a single volume. The present editor apparently believes an entire volume is not too much to be devoted to an expression of the faith of each Christian denomination, and that the series when complete will lead to a better understanding among those who hold the word Christian in common. Or to state it in the editor's own words: "Certainly the hope is entertained that from the presentation of differences in this series there may emerge some unities hitherto unsuspected or dimly seen; but that will be as it may. The issue is not to be forced."

Methodism means primarily John Wesley. The author says only by devoting considerable space to the Wesleys and their helpers can the meaning, purport, and growth of Methodism be understood. But the dominating figure in more than two thirds of the volume is that of John Wesley, and the very last words of the book are those of Wesley. This is an unconscious expression of what Dean Stanley said to the Methodists in New York in 1878: "No one has arisen in their society equal to their founder, John Wesley." And we find that this has always been true, and never truer than at the present time; for just now there are a number of works coming from the press on John Wesley.

The author makes it clear that Methodism has never claimed any doctrines peculiar to itself. It has held to the common essentials of Evangelical Christianity; but from the beginning has emphasized that "Methodism believes that the only hope for each is in the fact that the Gospel is for all; it is in this interwin-

ing of the needs of the world and of the individual that we see something truly appealing in Methodism." Practically this meant assurance of salvation, and the necessity of witnessing to that assurance. The author says: "We believe that this was the central fact of Methodism. It witnessed to something which men could accept—the love of Jesus; it relied not upon organization, but upon the living Word empowered by the Spirit." But what follows applies more to British than to American Methodism. The strange anomaly is that in the American Republic Methodism has been much less democratic and much less progressive theologically than has been British Methodism. So the author can say for British Methodism that "Biblical criticism has never frightened true Methodists; for his appeal is to something which cannot be shaken—to the experience of Christ's love and presence." The standards of Wesleyan Methodism are not articles of religion, but primarily the Scriptures are the standards. And so with polity. The author says Wesley never ordained nor consecrated Thomas Coke a bishop, but him he "set apart as a Superintendent," as he "set apart some other persons for the work of the ministry in America." British, like American Methodism, has had its divisions; and in both cases the trouble has never arisen over doctrine, but methods. Autocracy and a lack of charity on the part of the parent body seem to be the main causes of these divisions. But all seem to be trying to get together now.

The author has covered about all sides of the Methodist movement from the beginning to the present in a remarkably brief and attractive way. His judgments are impartial, and if he errs at all it is on the side of generosity.

FRANK W. COLLIER.

Washington, D. C.

The Heights of Christian Blessedness. By DOREMUS A. HAYES. Pp. 393. New York, Cincinnati, and Chicago: The Abingdon Press. \$2.50.

THIS Study of the Beatitudes is the third of Professor Hayes' brilliant expositions of Christian Heights. This prelude

of Christ to his Sermon on the Mount begins with these glorious exaltations of blessedness born of character, far superior to mere happiness derived from external happenings. Not spiritual pride or self-seeking but humility is the entrance to the kingdom of heaven. And these humble souls, though hungry for holiness or meek in life and though touched with earthly sorrow, will transcend all earthly success by their heavenly experience. It is that inward purity of heart that brings together man and God.

Those first six beatitudes are thus beautifully interpreted in the first six chapters, but it takes the next six chapters to expound the seventh beatitude on peace making. And this is wise, for there is no moral or religious issue of to-day more important than that indictment of war by the teaching of Jesus and securing the promise of the coming of peace. And Doctor Hayes rightly indicts the church for its inconsistency and devilish jingoism which made it the mistress of militarism rather than the bride of Christ. He gives a score of examples of prominent but mistaken religious teachers who publicly contradicted these principles of the kingdom of God by making war a divine act, calling it a teacher of virtue, a purifier of the spirit, and other like negatives of spiritual ethics. Multitudes of preachers have repudiated the teachings of Jesus in order to justify war. Two of these chapters, "Jesus and War" and "Jesus and Peace," show beyond all possible contradiction that for the church, which is the body of Christ, to take any part in war is really to crucify afresh the body of Christ. This incomplete outline of these chapters does not sufficiently reveal the fact that here is probably one of the ablest Christian indictments of war in the literature of to-day.

There follows a study of the eighth beatitude, that promise of Jesus that the pacifism of righteous souls would win them blessedness in spite of all suffering and persecution.

To-day needs more preaching on the teachings of Jesus. These three "Heights" volumes of Professor Hayes are well nigh the richest sources of helpful exegesis and exposition of these truths which are above all so-called doctrine.

The Master: A Life of Jesus Christ. By WALTER RUSSELL BOWIE. Pp. xi + 328. New York: Charles Scribner's Sons. \$2.50.

Who Is Then This Man? By MÉLANIE MARNAS. Pp. xx + 363. New York: E. P. Dutton & Co.

HAVE you read such stories of Jesus as the older biographies such as those by Strauss, Renan, Holtzman and Farrar; or that recent multitude by such as Papini, Chesterton, Klausner, Mary Austin, Bruce Barton, J. Middleton-Murry or Professor Case? In many of them there is scholarship, in some real literary beauty, and in a few genuine personal vision of the human Son of God who was the divine Son of man. Here, however, are two lives of Christ, less elaborate in criticism than some of those former works, but really with abundant scholarship, style, and religion.

Doctor Bowie emphasizes the human story of that Personality, not stressing his unlikeness to the earthly lives with whom he shared companionship. He sees, quite apart from historical, dogmatic or supernatural views, a new heroism whose words and deeds lifted human life into divine relationship. As he says in his Foreword, his "purpose has not been to compile a commentary but to create a portrait." And this portrayal is based upon the truth recorded in the New Testament and tested by modern criticism. In the life of Jesus beginning with the Environment of Jesus' Boyhood and seeing the Thoughts and Passions of the Time, the Master goes Facing his Life's Alternatives, as in the temptation. Perhaps the most important and the central chapter is The Religion Which Jesus Lived and Taught. Surely that did create A Disturbing Gospel which made the Hostile Forces Gather. But Jesus dared this final test and made his challenge plain both to friends and foes. So came the betrayal, the judgment and crucifixion, and the victory! There was a genuine dramatic surge in such an earthly life. As Doctor Bowie says: "From the old discords of human blunder the gigantic mystery of his spirit is lifting life little by little up to the music of the purposes of God."

Mlle. Marnas, whose French work has

been turned into fine English by Henry Long Stuart, has used the Gospel narratives more closely and transformed them into a very tender and vivid single story of the Lord's life. It is quite as passionate but much more accurate than Papini, and far more real in its personal vision of Christ than was possible to Renan, and quite as exquisite in its literary art. A devout Roman Catholic, she has not written a line which would not comfort a pious Protestant. Having herself made journeys through Palestine and studied historical material, her work is as accurate as it is lovely. She follows Saint Mark quite closely in her recital of living details. There are many charming guesses on those "little enigmas in which the Gospels abound." Her learned Prologue on the national environment of Jesus' birth and life and the appendix Notes reveal the masterly ability of this woman's work. Mr. Stuart's opinion in the Translator's Introduction may be somewhat exaggerated, but it grows out of a genuine insight into her personality:

"It was a woman, her heart aflame with love and sorrow, who once poured the balm of her ointment on the Saviour's feet and hair. It is a woman, one feels convinced after closing *Who Is Then This Man?* who has given us the most artless and fragrant story of the Redemption that ever came from a believing heart."

Both these books can be highly commended; in that of Doctor Bowie the human personality of a divine Christ stands prominent; in the other by Mlle. Marnas most striking are the scenes surrounding all the deeds of the Lord.

And Was Made Man. By LEONARD HODGSON, M.A. Pp. xlii + 216. New York: Longmans, Green and Company. \$3.50.

THERE are so many modern Christologies, and they contain so few original or valuable ideas that one wonders whether there is need or room for another. However, Professor Hodgson senses a need for this book, and after we have studied it we feel that even though some others may have to be taken from our shelves, this one will find a place.

The universal question of the nature of

Christ demands an answer, and an answer that will come, not out of speculative philosophy, but out of historical facts. Though the author feels that it is impossible to reconstruct a *chronological* record of Jesus' activities, he does feel that we can sufficiently analyze his mind to plot the course of his conduct, and to give, if not a chronological, at least a *psychological* report of Jesus' teaching and activities during the years of his public ministry, and to trace the emergence of his Messianic consciousness. The true source of information in this study is the Gospels, including that of John, which the author regards as the true picture of the relationship of Jesus to God and to man, and the standard by which we are to measure the authenticity of the synoptic interpretation.

Professor Hodgson, who is now professor of Christian Apologetics in General Theological Seminary, of New York, was formerly Fellow and Dean of Divinity of Magdalen College, Oxford. His wide experience as a teacher and student of Christian Apologetics makes his opinion valuable; and the results of his long study of this subject lead him to the conclusion that the true character of Jesus is to be discovered neither by uncritical piety that expresses itself in the wrong sort of supernaturalism, nor by hypercritical rationalism that denies the Incarnation because of the thorough humanity of our Lord, but by a direct study of the Gospels themselves.

He feels that Jesus in the days of his flesh emptied himself of all supernatural wisdom, and that he *as a man* discovered and tested his relationship to the Father, and came gradually to the realization that he was the Messiah. In other words, he emptied himself of all supernatural wisdom and understanding, but continued to be the Messiah, though, to all intents and purposes, he did not at once fully realize it. Gradually, as his character developed and his mission unfolded itself before him, he came to realize that he was the Son of God. The whole thought of the book, discussing miracles, Christ's thoughts about himself, his ethical teachings, his ideas of future rewards and punishments, and of the Atonement, is an attempt to disclose

this developing Messianic consciousness, and presents a plausible argument in favor of it.

Intended as an "Introduction to the Study of the Gospels," it furnishes an excellent background that should guide the student toward a critical appraisal of the sources and elements of Christian doctrine, the contents of the Scriptures themselves, and the true nature of Christ. Though at times we feel that the author is less positive than he might be, assuming too much of a defensive attitude in the drawing of conclusions, we do feel that he has produced a stimulating and valuable study, one that should open the minds and direct the attention of theological students into fields of independent and original research that cannot fail of positive results.

JOSEPH M. BLESSING.

High Bridge, N. J.

The Christ of God. By S. PARKES CADMAN, D.D., LL.D. New York: The Macmillan Company. \$1.75.

THIS volume might well be regarded as Doctor Cadman's declaration of faith made at the close of his tenure as President of the Federal Council of the Churches of Christ in America. Such a confession of Christ by the foremost preacher in our nation will be received everywhere with profound satisfaction. His claim for Christianity as the absolute and final religion of mankind is based upon the central fact of Jesus Christ, to whom the personal, social, political, industrial and cultural life of the world owes more than to any other being who ever lived. The validity and acceptability of this claim are demonstrated in five chapters, which were originally given as three lectures on the Shaffer Foundation before the Northwestern University.

A wise and balanced catholicity distinguishes this exposition of the Person and Influence of Christ. No student of church history and of the currents of thought and activity during the Christian centuries can occupy any other position than that which is maintained in these pages. Indeed, no issue before the modern mind exceeds in importance the attainment of

a correct apprehension of the historic and historical significance of Jesus. He counts and accounts for more in the minds of thinking men and women, and the scope of his gracious sway will be more extensive in the future.

The first chapter, on "The Christ of Tradition," gives due recognition to his primacy. "Amid the volcanic upheavals and driftings of time he remains the watershed of faith for Christians and for many non-Christians who accept the spiritual order." The next chapter, on "The Threefold Approach to Christ," discusses the documents, the experience of Christians and the organic witness of the Church. The plea for comprehensiveness is advocated after a discerning estimate of several attitudes. The Traditionalist restricts his thought to the first century. The Apocalypticist focuses his attention on one phase of Christian experience. The Ethicist contemplates a limited range of activities. The Skeptic views the situation with doubt and disdain. The Psychologist relies too much upon subjective fancies for his data. The Authoritarian magnifies ecclesiastical uniformity. All these attitudes need to be fused if we are to obtain an adequate conception of the fullness that is in Christ.

How this might be done is shown in the chapter on "The Christ of a Growing Experience." A part of it is printed elsewhere. For lack of space it was necessary to omit the important section which reviews the inadequate estimates of certain recent writers and the more satisfactory appraisals of others concerning the values which abound in Christ. Doctor Cadman rightly remarks that "in passing from the forced interpretations of ill-digested knowledge and theoretical speculation to those of the real magistrates of divinity, it is as though one left a crowded and noisy room for the mountain side with its unintercepted vision and purer air."

The fourth chapter, on "The Christ in the Modern World," shows in what respects the present is an age of Reconstruction and Restatement. The deepest contemporary needs are faced with knowledge and insight. An extended reference to the poets suggestively illustrates that

the movements and challenges of our day should be met not with the bias of partisanship, but with the courage of a faith free from obscurantism, and which acknowledges that truth shows itself true by fearing no inquiry. This idea is further developed in the last chapter, on "The Christ of To-morrow," in view of the awakening of the Christian social conscience and the growing insistence that all progress should be brought to the Touchstone which is Christ.

The wide acquaintance with modern literature shown on every page is further endorsed by a carefully chosen Bibliography. It will help the reader in his further study of this greatest of all themes, so well treated in this informing and stimulating volume.

OSCAR L. JOSEPH.

Jesus on Social Institutions. By SHAILER MATHEWS. Pp. 158. New York: The Macmillan Company. \$1.50.

THERE is a growing conviction that Jesus must be understood in the light of his own day rather than through metaphysical conceptions of his person and work. Dean Mathews addresses himself to this task of showing that Jesus' teaching was conditioned upon certain clearly defined social trends of his own day, and that it grew out of well-defined convictions concerning social relationships. In the light of these propositions the author shows that Jesus was dealing with a revolutionary psychology that centered in a Messianic Hope. He was neither a theologian nor an economist. His message was neither economic nor philosophical, but social and religious. Therefore, he did not commit himself to any definite theory of government, economics, or anything else, but rather sought to create a new attitude on the part of his followers out of which might grow a new type of society. "The basic need of life," the author says, "is the expression of a love like that of the heavenly Father."

The expression of this love was the heart and soul of Jesus' teaching. He centered his thought in the idea of a *good will* which he felt was the key to all the doors of human interests. He would create a

new society by creating a new type of citizen, which is after all the only workable solution of the problem.

The book is frank, concise, and possesses that originality of thought and expression so characteristic of Dean Mathews' writing. We feel that he has touched the very heart of the gospel teaching, and made clear and unmistakable the necessity for regarding Jesus not as a theologian, but as an organizer of masses for action; dealing not with metaphysical propositions, but with the issues of everyday life.

JOSEPH M. BLESSING.

High Bridge, N. J.

The Literary Background of the New Testament. By GEORGE L. HURST. New York: The Macmillan Company. 1928. Pp. 163. \$1.50.

THE author of this little book had already made a solid contribution to the better understanding of the New Testament in his *Outline of the History of Christian Literature*. In the present study he makes available to the ordinary reader the results of a comparative study of the New Testament and the Jewish apocalyptic and pseudepigraphal literature of the first and second centuries B. C. Indeed, he would have the study regarded as an introductory chapter to his earlier and larger book. Certainly it is no longer possible to understand the New Testament apart from the literary background which is here considered. Every modern student knows that the New Testament has the closest possible affiliations with the world in which it was first produced. The knowledge has of necessity profoundly modified our conception of inspiration. The present volume will still further assist that modification. Here is the evidence that some of the choicest and most familiar expressions of the New Testament were parts of a literature already extant. Jesus, Paul, John, James, Peter, and others were not only closely acquainted with the Old Testament books which we commonly call canonical; they had an equally close acquaintance with the so-called uncanonical books. This book is full of the most suggestive paral-

els between our New Testament literature and the literature which most Christians have been taught to regard as inferior and as even of questionable worth. "If any one seeketh to do evil unto you, do well unto him, and pray for him, and ye shall be redeemed of the Lord from all evil." The words irresistibly suggest the saying of Jesus in Matt. 5. 24, and they are taken from the apocryphal Testament of Joseph (in *The Testaments of the Twelve Patriarchs*). The examples of such parallelism are simply endless. They cannot be accounted for as accidental. Instead, they indicate that just as a modern writer will make use, either by allusion or by direct quotation, of the literature on which he has been wont to nourish his mind, so also did the writers of the New Testament. Some may feel that this lessens the significance of the New Testament. That would be a superficial judgment. It rather deepens that significance by its evidence that the Christian Book was written "out of life" by men who were not afraid to use the old to illustrate, confirm, and emphasize the new.

EDWIN LEWIS.

College of Theology of Drew University.

New Horizons of the Christian Faith. By FREDERICK C. GRANT, S.T.D. Milwaukee: Morehouse Publishing Company. 1928. Pp. 287. \$1.50.

BISHOP C. R. HALE died on Christmas Day, 1900. In his will he made provision for an annual lectureship which should deal with the general subjects of Liturgy, Church History, and Contemporary Christian Movements. The lectures are delivered at the Western Theological Seminary, Chicago. The lecturer for 1927-8 was the dean of the seminary, Dr. F. C. Grant, and the present volume is the result. The lecturer brings to his task an ample equipment. He has historical knowledge to appraise accurately the growth and influence of the Christian faith in the past; he is familiar with the various thought-currents which characterize our own time; he is able to distinguish between the essential and the accidental in the Christian tradition; and he is so

convinced of the imperishable truth and value of this essential Christian faith as to be at once fearless in its defense and quick to detect whatever threatens it.

One reads with satisfaction the statement in the foreword: "The standpoint from which this book has been written is one that assumes theology to be a living, developing science, as genuinely progressive and fruitful as the other sciences; that assumes common ground between 'Modernism' and 'Orthodoxy,' 'Liberalism' and 'Catholicity,' and maintains alike the rights of the future and the claims of the past. For a scholar—I speak humbly—no other position is possible" (p. xi). The satisfaction does not grow less as one reads on. Doctor Grant fulfills his forecast. He is a modern man, but he is also a conservative. He believes that history has permanent significance—and in that he is right—but he also believes that history does not give final and absolute solutions—and again he is right. Hence his problem is to relate the significant facts and values of history with those other facts and values we describe as modern or contemporary. Yet he is against too much "rationalization" (p. 50). He understands the function and the necessity of faith: he knows that there is a truth which only "the eyes of faith" can discern; and he knows that faith can "vindicate its right to a place in a changing universe" (p. 42).

The book contains interesting and well-informed chapters on Natural Science, Comparative Religions, Psychology of Religion, Biblical Criticism, and Modern Philosophy. They afford an excellent introduction to those fields of modern knowledge which have special relevance for theology. The concluding chapter is a courageous discussion of "Christian Doctrine in the Twentieth Century." It is by what he does here that, after all, Doctor Grant must be judged. As he himself rightly says, it is "the problem which underlies the whole of this course" (p. 230). He does not take the short and easy course of "scrapping" all doctrine, even although he knows to what an extent traditional doctrinal statements were the results of compromise. "It is the doctrine lying behind creeds and formulæ, partially if truly expressed in them but never

fully or exhaustively, that we hope may some day be more adequately set forth than in any creed or at any council in the past: perhaps in less technical language; perhaps, let us hope, with less acrimony and contentiousness; perhaps in some altogether better way than in any creed or confession to which all are required to subscribe and which becomes at times the more binding a shibboleth the less it is really understood" (p. 240). Doctor Grant attempts on his own part what he calls "a restatement of our doctrinal position." The statement covers only some twenty pages (pp. 249-271), but there is no one but could read it with profit: it will allay the fears (and perhaps open the eyes!) of the timorous traditionalist, suggest a more sane procedure to the theological destructionist, and strengthen the hands of the true Christian conservative.

EDWIN LEWIS.

College of Theology of Drew University, Madison, N. J.

Cardinal Ideas of Jeremiah. By CHARLES E. JEFFERSON. Pp. vi + 220. New York: The Macmillan Company. \$2.

DOCTOR JEFFERSON adds another to a long list of useful books, and places alongside his *Cardinal Ideas of Isaiah*, this companion volume, equally alive and equally valuable both to those whose scholastic inquiries into the Old Testament have been as archaeological expeditions among discarded and forgotten tombs of dead and dusted prophets, and deader and dustier prophecies, and whose interpretations have been reconstructions and decipherments of foreign and forgotten tongues; and for those less learned, but just as earnest men and women who would like to know whether or not there is any connection between the Old Testament prophets and twentieth-century life.

Doctor Jefferson says that for many of us the Bible and its characters are dead, and that they are unintelligible because they are not alive. Jeremiah shares this fate along with the rest of the Old Testament leaders, among whom he stands with the two Isaiahs as the greatest among equals. "My purpose," he says, "is to raise him from the dead," and he succeeds as admirably in resurrecting Jeremiah

as he did in quickening the dead bones of Isaiah, Paul, and, to a certain extent, Jesus.

As usual, he sets his scenes in modern life, and shows how similar conditions in the seventh century A. C. and the twentieth century A. N. really are. He raises the problems of Jeremiah's day in the light of modern perplexities, and we are surprised at the similarity between them. The book will not only illuminate the character of a very much alive prophet, but it will also set the reader upon some serious inquiries into a multitude of problems that arise in these ten chapters, making it not only a most excellent biography, but also a powerful dynamic to creative thought on modern social, political, and religious problems.

JOSEPH M. BLESSING.

High Bridge, N. J.

The Stream of History. By GEOFFREY PARSONS. New York: Charles Scribner's Sons. \$5.

THE drama of history is here set forth in a series of readable chapters which trace the upward trend from primeval chaos to modern confusion and looking forward to future control. The course has been followed by intuitive adventures into the unknown rather than by impulsive leaps into the deep. History is not an exact science, and at best "Knowledge of the past is fragmentary." The interpretation of known facts has thus shifted with the changing wisdom of man. Mr. Parsons therefore aims "to present the past as the rich and changing background of man's actions, potent to stir his imagination and emotions, and useful in adding to the basis of his judgments—part instinct, part logic, part guess—by which all the major decisions both of individuals and of nations must inevitably be reached."

This volume is not a narrative, which is hardly possible within the limits of 567 pages. It is an analysis of problems faced by successive generations and their solutions. The impartial and at times the neutral attitude of Mr. Parsons in the face of complex issues is refreshingly unlike the assertive manner of H. G. Wells

in *The Outline of History*, where he was more concerned to exploit his own theories than to review the progress of mankind in art, literature, science, morals, and religion.

Mr. Parsons is modest, and rightly so, in dealing with the vast areas of life. The encyclopædic mind, at least in these days, is a superficial mind. It is futile to dogmatize about the ascent of man when "not one link but a whole vast chain of links is missing, and it is wholly impossible as yet to say what the earlier links in the chain resembled." It is absurd to compare the savage mind with that of a child, for the savage was an adult living in a bewildering world of loves and hates, fears and joys.

This writer tries to be fair to every question. He does not intrude his opinions at the wrong time nor withhold the expression of his convictions as though he were making a pale or colorless report. The chapters on "The Dark Ages of Europe," "The Rise of the East," "The Renaissance," "The Age of Science and Democracy" are written with a historical perspective which removes many current distortions of misunderstanding. The last chapter, on "The Twentieth Century," has only thirteen pages. This might be regarded as insufficient by those who have read *Our Times*, by Mark Sullivan, in two large volumes with more to follow. But there is enough for the purpose on hand. Those who enlarge upon the failings of democracy are reminded that these should obviously be compared "not with an ideal perfection or with the hopes of prophets, but with the standards actually set in the past by other forms of government or to be reasonably expected from them in the future."

Any reader will be enlightened who follows this "stream of mingled fact and theory, now clear, now muddled by passion and prejudice, eddying about this hero or that, and reaching each generation through the shifting channels of individual minds." It will also be seen that we are now on the threshold of a great and stirring period which shall bring us nearer to the City of God, that ideal of perfection.

OSCAR L. JOSEPH.

Modern Religious Dramas. Compiled and edited by FRED EASTMAN. New York: Henry Holt and Company. \$3.

Old Time Church Drama Adapted. By PHILLIPS E. OSGOOD. New York: Harper & Brothers. \$1.75.

The Sinner Beloved and Other Religious Plays. By PHILLIPS E. OSGOOD. New York: Harper & Brothers. \$1.75.

Pageants for Special Days in the Church Year. By MARY M. RUSSELL. New York: Doubleday, Doran. \$1.50.

RELIGIOUS drama was born and nurtured in faith. Mystery plays and moralities were performed by the Craft Guilds which built the Cathedrals of Europe in the Middle Ages. These exhibitions were expositions of the truths of Christianity and were spectacular sermons. Extraneous elements were later introduced, which degenerated them, and they drifted away from church influences.

The essence of drama is struggle, and it is an effective method of preaching the gospel. It is therefore not surprising that the church has lately come to realize the value of this agency and is endeavoring to regain it for churchly uses. The difficulty is to choose between the drama which is merely theatrical and histrionic and the drama which is an aid to worship and meditation.

Some misguided experiments have deepened the prejudice against plays in church, but with the spread of information and the increased favor of church opinion, there is no doubt that religious drama will increasingly become one of the spiritually profitable solutions of the problem of the evening service. The popularity of pageants in many churches, dealing with *The Pilgrim's Progress* in this Bunyan tercentenary year, indicates the new trend in the revival of an old method.

Professor Eastman, of the Chicago Theological Seminary, in *Modern Religious Dramas*, has selected eleven one-act plays and two pageants from over two hundred. This selection meets the test of religious value and practical appeal. It is one of the best volumes on this subject and offers good material for church services.

Old Time Church Drama consists of

early mystery plays and moralities which are given a modern setting by Doctor Osgood, who, as a rector of the Protestant Episcopal Church, has had much experience in using them with great advantage.

In a second volume, *The Sinner Beloved*, he has an excellent chapter of suggestions how to conduct religious drama in church or parish house. There are nine of his own compositions based on biblical and other incidents, which have the values of religious education and help in the culture of Christian character.

Pageants for Special Days in the Church Year is by Mrs. Russell, an experienced worker in the field of pageantry. They are carefully wrought out so as to produce a good educational appeal to members of church schools and young people's societies. The message of the outstanding days of the American year is impressively presented.

OSCAR L. JOSEPH.

The Abingdon Hymnal. Edited by EARL ENYEART HARPER. New York, Cincinnati and Chicago: The Abingdon Press. \$1.

DOCTOR HARPER, who is both an able hymnologist and experienced director of musical worship, in his Foreword thus outlines congregational singing: 1. All the people should sing. 2. Sing earnestly and with devout enthusiasm. 3. Sing thoughtfully. 4. Sing beautifully. 5. Sing worshipfully. And he has edited a Hymnal which would be almost a perfect source of such church music. Free from cheap doggerel songs or mere didactic poems without the lyric life, and also entirely free from decadent jazz and excessive syncopation, such a hymnody would be a source of genuine culture as well as an instrument of true worship.

Entitled *A Book of Worship for Youth*, it is also well fitted for all public worship, for it does not follow that false psychology which tries to hold back the young from the best of feeling and thought. Real hymns fit every grade of life. So it contains not only old classic hymns and tunes, but also a discreet critical selection of those of to-day, but not because they are new. Spiritual and intellectual value

is the eternal test of worshipful poetry or song.

"Mystical experience and the adventure of faith" is not only an element in the religious spirit of youth, but the unseen background of religion in all life. Seventy pages are given to Orders of Worship, arranged by Henry Hallam Saunderson and Doctor Harper. It covers many of the devotions on the Christian Calendar and includes Responsive Readings not only from the Psalter, but from both the Old and the New Testaments. It endeavors to cover the entire range of the Triduum types of worship.

In the present movement for the revision of the Methodist Hymnal, this smaller hymn-book will be both an inspiration and an instruction for the appointed commission on that subject. In the several years before the final accomplishment of that task, this Abingdon Hymnal would be a most valuable book for use, not only in church schools and the associations of the young, but in all public worship.

The Unique Status of Man. By HERBERT WILSON CARR. New York: The Macmillan Company. \$1.75.

FREEDOM is what gives man his unique status. The aim of this volume is to trace the emergence in modern philosophy of the positive idea of freedom. The author claims that the problem of free will is essentially the problem of Christianity. "The idea of freedom originated in the Christian conception of man's relation to God and the problem of free will first became explicit in the development of Christian doctrine." Saint Paul is the first "philosopher of history." He is the first one to work out a philosophy of history. "History is, for Paul, God revealing himself." The author sketches Paul's outline of the philosophy of history until the apostle reaches Christ, then he says: "And then the amazing boldness of the finale! This just man, renounced by his own people, crucified by the Gentile, is revealed not as Messiah, the hope and expectation of Israel, but as the Son of God, his death the atoning sacrifice shadowed forth in the ceremonial law." The atonement and justification by faith are the big

things with Paul. The atonement is the objective side, the climax of the philosophy of history. Justification by faith is the subjective side. "In it we have the triumphant affirmation of human freedom, the self-assertion of the spirit." Two principles Paul takes for granted: 1. "That the revelation of God is historical and that historical revelation is continuous and progressive; and 2, that to understand and profit by this revelation man must exercise the rational nature which is his prerogative."

The book is composed of the lectures of the University of Southern California foundation for the year 1927. They are able, enlightening, suggestive, and written in a vigorous style.

FRANK W. COLLIER.

Washington, D. C.

An Anthology of Recent Philosophy. Compiled by DANIEL SOMMER ROBINSON. Pp. xiii + 674. New York: Thomas Y. Crowell Company. \$4.

A SUB-TITLE of this Anthology reads: "Selections for Beginners from the Writings of the Greatest Twentieth Century Philosophers, with Biographical Sketches and Questions for Discussion." It is more than a first-hand textbook for young students. For all interested in philosophy it is a little library covering all sections of current metaphysical opinion. Besides ten brief essays called Orientation, that is, the nature, value, method and range of present philosophic thought, it goes through every modern type of Idealism, Realism, and Pragmatism. And full attention is given to such other types as Vitalism versus Mechanism, Agnosticism, Skepticism and Positivism, such tragic philosophy as that of Nietzsche and Spangler and that Neo-Scholasticism largely led by Cardinal Mercier.

Readers will find in this volume not only an outline of William James, but visions of the views of Croce, Bergson, Bowne, Dewey, Russell, Santayana, Royce, Schiller, Bosanquet, Whitehead, Hocking and more than two score of other great thinkers of this century.

These analyses are quite clear in statement for such profound themes. In edu-

cational training each selection should be read not less than two or three times and the younger student would do well to take the Questions for Discussion as a basis for writing a brief personal outline of their own understanding and conviction. The appendix, besides its biographical sketches, furnishes a complete bibliography of their important works and also of other important works of reference. Doctor Robinson, the well-trained compiler of this Anthology, now only forty years of age, has been a *magna cum laude* graduate of Divinity at Yale, a Ph.D. of Harvard and is now professor of philosophy at Miami University. This one-volume library of present philosophic thought demonstrates his ability as a pedagogic master in that realm.

Anthologies cannot be reviewed in detail in this REVIEW. We can only outline the wide range of such a treatise. One thing is certain; for those who do not specialize in philosophy, but wish a general but adequate view of that world of thought, here is a whole library for their use.

The Making of a Great Race. By EDWARD A. STEINER. New York: The Fleming H. Revell Company.

HERE is a splendid antidote for most all the ailments of our modern society. A medicine easy to take because it is coated with kindness and good humor, but very drastic nevertheless. His theme is that "blood is thicker than water and culture thicker than blood." That civilization such as ours may be a veneer, an ornament of life changing its styles from time to time. But that culture "is inward and invisible; not speed, but sense of direction; not comfort of body, but pleasures of the mind; not soap but purity; not electric light but illumination." It is more lasting than civilization, for it springs not only from the soil of the land, but from the soul of a people.

Culture is therefore the basic unity of a nation. It is more or less independent of language, of religion, or of race. That the United States of America has in its more remote past and at the present time vast resources of raw materials out of

which a rich, yet varied, national culture may be created.

This achievement will be inclusive rather than exclusive. It will take the best from the Puritan, the Protestant, the Roman Catholic and the Hebrew. The Indian, the Negro, the Anglo-Saxon, the Latin, and the Jew all have some color to add to this culture. All of these religions and races have a certain amount of alloy which will have to be removed in the crucible of our growing experience. If this destiny is to be worked out at all it must be done in the spirit of meekness, mutual trust and a love that casteth out fear.

There is little comfort in this book for the religiously intolerant, the racial purist, the national bigot, the super-patriot, or the go-getter. There is much assurance for those who believe in the scientific method, the democratic way and the Christian spirit.

These pages reflect a keen mind, a prophetic spirit, and a warm heart. Professor Steiner has made a timely contribution toward the making of a more Christian America.

Chicago, Ill.

GILBERT S. COX.

Whither Mankind. A Panorama of Modern Civilization. Edited by CHARLES A. BEARD. New York: Longmans, Green and Co. \$3.

Recent Gains in American Civilization. Edited by KIRBY PAGE. New York: Harcourt, Brace and Company. \$3.

THE spirit of hope is slowly asserting itself in spite of distracting ideas, evasive counsels and random generalizations. Certain aspects of our life are ominous, but they do not justify the pessimistic prognostications of some contemporary criticism. The dismal outlook of Spengler, the Occidental, and of Tagore, the Oriental, is due to a jaundiced vision. It is, moreover, antiquated twaddle to plead for a return to pre-war conditions. Such pleas are as absurd as Gandhi's eulogy of the hand-loom for India. Whatever may be said about "the dogma of progress," it is neither delusion nor self-complacency to declare that the only alternative is to go forward.

One of the best ways to understand a situation is to take the testimony of experts. They doubtless see only their special field and ignore its relation to other fields. But such a symposium is not an attempt to draw up a balance sheet of gains and losses, but to offer an appraisal of achievements. "For visions of despair, it substitutes a more cheerful outlook upon the future of modern civilization, without at the same time resorting to the optimism of the real estate agent."

These two volumes cover the same ground at some points. *Whither Mankind* is, however, a more international presentation of certain aspects of modern world civilization, and *Recent Gains* is largely confined to what distinctively pertains to the United States. Some of the writers in both volumes are cynical and skeptical, others are stimulatingly confident. In either case they challenge the reader to distinguish between assumptions and conclusions and to cultivate the open mind.

The half-baked thinking of some folk will receive a needed jolt to be reminded by Hu Shih that there is more spirituality in the machine-civilization of the West and more materialism in the pathological and hypnotic spiritualism of the East. Let those religious dilettantes in America, who are obsessed by fake Oriental pundits, take note of what this world-traveled thinker from China has to say. Bertrand Russell is persuaded that science cannot offer a new religion because its business is to apprehend relations between things and not to penetrate into the Absolute. Julius Klein eulogizes the advances of business and the encouragement it has given to science and the machine. These two agencies only indirectly affect law and government, but the bearing of business on these two latter is well brought out by Professor McBain. The average worker has been helped by the industrial revolution, according to Mr. and Mrs. Sidney Webb. Lewis Mumford declares that the arts of music, painting and architecture have suffered from utilitarianism but the new school is fostering humane living. Doctor Winslow writes appreciatively of the strides made for health, and Stuart Chase of the benefits of play. Doctor Martin reviews the confusion in education

owing to the clash between the classical tradition and the demands of a machine age. Carl Van Doren laments the waste in much current literature, although aware that even writers of genius have greater opportunities. W. Van Loon writes with vigor and oneness about ancient and medieval civilization. Emil Ludwig utters platitudes about war and peace. Havelock Ellis is too complacent about the modern family. Doctor Dorsey shrieks at those who disagree with him. James H. Robinson confuses the pathological with the ethical in religion. Professor Dewey suffers from the mood of self-conscious criticism. Doctor Beard, the editor, has a masterly introduction and an excellent epilogue which summarize the essays and present the argument for further progress.

The volume edited by Kirby Page on the whole takes a hopeful view of our national life. This is especially true of the essays in the first part, but the last four essays descend into the shades and utter misgivings over reactionary tendencies. Even Professor Dewey is constrained to acknowledge that "no other people at any other age has been so permeated with the spirit of sharing as our own." Harry F. Ward does not agree with the complacent thinking of Pollyanna Rotarianism. Professor Schlipp sees nothing of real value in our commercialistic and materialistic civilization, which needs to be offset by "a good dose of the quietistic reflection and self-control of the Oriental mind." Let him and others read Hu Shih's essay in *Whither Mankind*, which is far more to the point than the analogical reasoning in Anesaki's Oriental evaluation. To go back to the earlier essays, Doctor Beard sees improvements in various fields of government but a decline in our traditional ideals of liberty. Stuart Chase notes favorable effects of business and industry upon the average citizen. Mary van Kleeck recounts the benefits from industrial relations here and elsewhere. Norman Thomas urges the need for greater realism on the part of peace advocates. Charles S. Johnson is confident that race relations are improving. Oswald G. Villard rejoices in the bright side of the American press. Professor Sharp takes issue with the pessimists on educa-

tion and reminds them that "the American is not ideal but it is a good college for Americans. It is honestly trying to do what is required of it; and the thing required is the needed thing in America." Mary Austin says that our reading habits have developed, but she argues too much from the standpoint of the circulating library and the sale of popular books. The new influences in art reflect the spirit of Americanism, writes Rockwell Kent. Dr. David S. Jordan praises the notable contributions made by scientific laboratories. Harry E. Fosdick is assured of the good outcome from religious readjustments.

A comparison of viewpoints and conclusions in both these volumes is all to the good. The discerning reader will get much from these essays, which are stimulating but not always convincing.

OSCAR L. JOSEPH.

The Motives of Men. By GEORGE A. COE. New York: Charles Scribner's Sons. \$2.25.

The Lure of Superiority. A Study in the Psychology of Motives. By WAYLAND F. VAUGHAN. New York: Henry Holt and Company. \$3.

PROFESSOR W. P. PATERSON, of Edinburgh, once said that "nothing is so common as for us to misunderstand our own motives, and to be mistaken as to the essential spirit and the fundamental aim of our lives." This observation is amply illustrated in biography and history. Sincerity is by no means a final test of truth, for however much it is needed an analysis of sincerity has often revealed sinister influences due to illusion and delusion.

The human personality is so complex that we must take note of the psychic "push from behind" and the psychic "pull from in front." It is, therefore, necessary to undertake a patient examination of the motives which operate in adult, adolescent and child life, so as to understand the desires and decisions which have produced weal and woe in the life of the individual and of society. This is all the more needed in the modern mood of spiritual depression, when some urge us to renounce the

past as an unmixt evil, and others would have us obstinately continue traditional ideas and inspirations.

Professor Coe frankly faces this complex situation and inquires into the causes of the disillusionment which has made us cynical, and points out that much of this disillusionment is in itself illusory. "Churches and schools are peddling the wares that they already possess instead of stimulating a demand for better goods than we have in stock." No wonder that our capacities are in bondage, but we need not surrender to what is supposed to be inevitable, for there are ways of release. The course suggested in these stimulating chapters offers a challenge which no thoughtful person could ignore. This investigator draws from psychology, biology, current history, education and common experience. He touches some of the sore spots of our modern life with the skill of a surgeon, but what is more to the point he suggests a remedy. He is critical with a constructive aim.

Our self-esteem is certainly shaken and our self-complacency receives a staggering blow as many self-deceptions are exposed. There cannot be gratulation over avoidable errors, the trivialities of fat-tened respectability, the follies of conventionalized living. We need not be alarmed that creative thought arises from discontent and criticism. It is due to our mixed motives that evil often results from misplaced and displaced desires that are not fundamentally evil, but good. Many of our difficulties come from asking wrong questions. There is little opportunity for the intelligent affirmation of personality and for the adequate release of our powers, when we are obsessed by precedents in the religious and economic life and show no disposition for initiative. Here are practical suggestions toward a technic for freedom in worship, in business, in knowledge; for the extension of the realm of intelligence which is the realm of good will or active respect for all persons. It is a most timely volume for preachers, teachers and others who are responsible for the wise guidance of life.

Doctor Vaughan's book is of a different type. His study shows how distinction has been attained by those who

suffered from limitations and handicaps imposed upon them by ill-health, racial and social prejudice, opposition, criticism and other depreciating influences. The processes of compensation are illustrated by instances from biography and current life. The feeling of inferiority becomes an obsession only to those who fail to exercise the will to power. The consciousness of inferiority has stirred others to overcome this disability and to become distinguished in art, literature, scholarship, business, the professions and religion.

This book is free from the clap trap of phrenology and other mechanical devices to secure success. It is decidedly a book of encouragement, sound in psychology and in logic. It therefore throws light upon those psychic forces which have been roused so as to obtain worthwhile results. Two chapters on Schopenhauer and Lincoln validate the principles expounded with such a clear grasp of the latent and emergent values of personality.

OSCAR L. JOSEPH.

BOOKS IN BRIEF

READERS should not necessarily belittle books which receive but brief notice in this REVIEW. Our limitations of space prevent complete criticism of many valuable works.

Pleaders for Righteousness. By GEORGE B. WINTON (Cokesbury Press, \$1). The crowning climax of religious revelation in the Old Testament is in those first literary prophets in the eighth century before Christ. These studies of Amos and Hosea, who revealed a God of justice and of love, have high worth for use in religious training courses in church schools. Besides the scholarly exposition, the presentation is both vivid and dramatic. They are specially a useful comment on the social gospel.

Religion. Thirteen Sermons by CONNELIUS WOELFKIN (Doubleday, Doran and Company, \$2). These sermons are messages out of a rich mind and heart. Radiant in faith, spiritual in vision, and

catholic in spirit, his pulpit power was fruitful in its results. He sees in faith no weak substitute for reason, but a genius that climbs the ladder of vision to stand on its topmost rung. To him "lack of faith is not shrewdness but blindness." Look at these themes: Mystic Moods, Backward or Forward? The Soul's Enfranchisement, Religious Verifications. The interesting biographical introduction is by his successor, Harry Emerson Fosdick.

A Quiet Room. A Book of Prayers and Offices, compiled by R. AMBROSE REEVES (Harper and Brothers, \$1.25). This is a collection of devotional services which could well be used in churches, conferences, conventions or spiritual retreats, where a real value is recognized in liturgic literature. Noble hymns and responsive rituals are included. It deals with general world-wide intercessions, the Church of Christ, parish problems, and sacramental. It closes with suggestions for a Day of Prayer.

Christian Public Worship. By THOMAS L. HARRIS (Doubleday-Doran, \$2). A Protestant Episcopal clergyman sees that ancient rituals need revision for modern use, and public worship to continue profitable and attractive should be constantly developed. Rites and ceremonies were the primitive expression of religion, but new liturgies are necessary for the worship of to-day. The author deals historically with its development, discusses a rationale and the practice of common prayer and public worship, and leads to its future by presenting many fresh forms of service both of reception and action. This young minister quite successfully suggests typical forms of service.

My Belief in Immortality. Edited by R. AVERY GATES (Doubleday-Doran, \$2). These essays in answer to that ancient question "If a man die, shall he live again?" are written by sixteen Christian scholars of to-day, such as Shailer Mathews, Charles E. Jefferson, Clarence A. Barbour, W. Douglas Mackenzie and George A. Gordon. They have varied value but all are interesting, especially

Mackenzie's "Philosophy of Immortality." It is, as Doctor Gilkey says, "The Oldest Question in the World," but a question not raised by any soul in present communion with the Living Christ and sharing his eternal life.

Transplanted Heather. By JAMES M. CAMPBELL (Doubleday-Doran, \$2.50). This Scotch preacher was transplanted from Scotland to America, but although like many noblest ministers he was pastor of small churches on both continents, he was certainly more than a humble heather. Those who have read his interesting books, published by our Book Concern and other religious publishing firms, will want to follow this really brilliant autobiographical story of a saintly life. Besides his entertaining Scotch record, his American ministry went clear across the continent, ending in California. We recommend this especially to the young clergy as worth more than many theological treatises both to inspire and instruct the active ministry. Almost weirdly fascinating are many of those experiences he had from the "bonnie banks of Loch Lomond" to the Manhattan Beach. In the Appendix there are nine of his lyric poems ending with "Fair-est California," which ought to be a State song. He evidently loved that Pacific Coast even more than Scotland.

The Portion for the Children. By FRANK J. SCRIBNER (Macmillan, \$1). These are a pastor's talks with the children of his congregation. Each sermon consists of its story figure or object and its application. Probably the adults also were interested in *The Orchestra*, *The First Robin*, "Blood Will Tell," and the forty-nine other addresses, including those on *The Four T's*—Temper, Tongue, Time and Thoughts. Such sermons interest adults and it is possible to make the more formal sermons attractive to the young.

Sermons for Reviving, or the Table Talk of the Master. By LOUIS ALBERT BANKS (Fleming H. Revell Company, \$1.50). These are revival sermons based on the conversations of Christ beginning with *The Bread of Victory* and ending with *The Love-Thirst of Christ*. Two rich

elements in the sermons of Banks are their charming illustrations and abundant quotations of current poetry. It is really one of the best of his many volumes.

Clara Belle and Other Poems. By HERMAN C. SMITH (The Christopher Publishing House, \$1). Smith, a poetic soldier, has written some quite pretty poetry stories. Their setting is largely in the Southland.

The Light of the Sierra. By WELKER GIVEN (The Christopher Publishing Company, \$1.50). Mr. Given is a real nature student. The mountains and the Sequoia groves of California are romantically portrayed. John Muir, that poet-priest of those mountains of the Golden Coast, is well brought back to our present knowledge. Does this attract you? "A beautiful mystery of earth shot through with a cosmic ray."

How to Enter God's Kingdom. By W. F. H. (The Christopher Publishing House, \$1.25). Without endorsing all the interpretations of Apocalyptic symbolism of which this book is full, much praise must be given to his emphasis on the dispensation of the Holy Spirit. That is a supreme necessity in the preaching and religious teaching of to-day. Its last chapter, entitled "Revelations," is, in spite of certain extravagances, an actually fine outline of the rules of spiritual ethics.

Taking the Name of Science in Vain. By HORACE J. BRIDGES (Macmillan, \$2). This author in clever writing and vigorous force indicts the present mechanistic spirit of such souls (if they have any) as J. B. Watson, Clarence Darrow, H. L. Mencken, Sinclair Lewis, and others. He does prove that they ignore the meaning of life and its values, break down all moral responsibility, destroy the imaginative element in literature and art and cancel all civil rights and duties. He does not quite see the significance of the Bible, which is not a textbook of science or history, but a real spiritual message. But he does annihilate the present Behaviorism.

Finding a Religion to Live By. By

CHARLES EMERSON BURTON (Pilgrim Press, \$1). A good textbook on practical religion both for the young and the old. It senses spiritual realities and shows how religious concepts are fundamental to life. One of its best chapters is Using the Bible. Study Questions and References are applied to every lesson.

How One Man Changed the World. By FERDINAND Q. BLANCHARD (Pilgrim Press, \$1.50). This is a Story of Jesus for Boys and Girls. It was first successfully told by its author, a Congregational minister, to his daughter. It is quite simple, yet picturesque and would be an excellent Christmas present for young readers.

Foreign Missions Under Fire. By CORNELIUS HOWARD PATTON (Pilgrim Press, \$1). This Home Secretary of the A. B. C. F. M., a great missionary board, deals ably with the adverse criticisms of foreign missions. It is made up of conversations with the lawyer, business man, pastor, chairman, college student, and editor. These controversial questions and answers are not wholly fictitious but are an edited record of experience. These problems are discussed with genuine pliancy and are surrounded by noble quotations from the highest authorities on the theme.

The Dreamer. By JAMES L. VANCE (Revell, \$1.50). If the world had no dreamers, life would soon lose all color. The prophetic element is essential to the sermon. And here are fifteen examples of both earthly and heavenly visions. This spiritual mystery, greater than reality, is needed to reilluminate the world. This age of crass realism needs this idealistic vision. A fine sermon is *The High Road and the Low*. Such messages will lead many readers to the heavenly ladder.

Religion and the Commonwealth. An Analysis of the Social Economy of Religion. By HERBERT MAYNARD DIAMOND (Harpers, \$2). The book deals primarily with the economic aspects of religion in primitive society; and to a lesser degree with its social values. To this discussion the author has brought a wealth of illustration, drawn from a large number of the best-known works on primitive peo-

ples around the world. He shows that the cost of religion, on its basis of belief in spirits, has been enormous. Nevertheless, he insists, the gains to mankind through religion exceed all the losses. "There can be no question that the faith of the savage was worth to society more than it cost him as an individual; and, too, it may be safely maintained that the cult's contributions to civilization in the long run outweigh by far the social retardation which it indisputably imposed. . . . Savage faith was not a policeman alone, but emancipator as well." The fear of the supernatural has had great influence in the maintenance of social order and discipline. "The superstitious fears of men came to be an invaluable ally of government and of social order in primitive times. Regulation of individual conduct is a fundamental condition of carrying on the struggle for existence by groups of men anywhere at any time, and we find that the fear of spirits as a means of social control was a vital element in providing this necessary element in primitive society." For those who are unacquainted with the literature which constitutes his source material the author's exposition will be both interesting and useful.

—G. W. B.

The Educational Needs of the Straits Settlements and Federated Malay States. By J. STEWART NAGLE. Baltimore, Md., 1928. The author of this book spent quite a number of years in educational work in Singapore, and, while there, occupied an influential place in educational circles, both missionary and governmental. The title of the book shows the purpose which it is intended to serve. His conclusions will be studied with care by both missionaries and government officials in the area under survey. We have in this work not only a history of educational movements in Malaya, but also a survey of present policies and of future aims and objectives. For those interested in educational questions as such, or, in particular, in its missionary and governmental aspects in outlying portions of the British Empire, this study will be of exceptional value. The work is both comprehensive and thorough. In its preparation the author

has searched all available sources of information, and he has applied to his data the best methods of analysis and interpretation. The book is "a dissertation submitted to the Board of University Studies of the Johns Hopkins University in conformity with the requirements for the degree of Doctor of Philosophy."

—G. W. B.

Altar Stairs. By JOSEPH FORT NEWTON (Macmillan, \$1.75). A little book of prayer, quite free from the abject terror of former times, well adapted both to private and public worship. "It celebrates the seasons of the soul and the festivals of the Christian Year." We recommend this lovely liturgy both to ministers and laymen.

The Ambassador. By BISHOP JAMES E. FREEMAN (Macmillan, \$2). Many of our preachers possess the long list of Yale Lectures on Preaching. They will do well to add this rich series of homiletic addresses. Here are the topics: His Credentials, Fitness, Assignment, Equipment, Loyalties, Technique, Perils, and Opportunity. This Washington Bishop, himself a great preacher, has now become a great teacher of preaching.

The Story of the Democratic Party. By HENRY MINOR (Macmillan, \$4.50). Every American should study the record of the leading political parties in our history. Both have their achievements and failures, merits and faults. This is not a book of censure, nor of high praise. Whatever its mistakes, the Democratic Party deserves the weighty consideration given to it in this big book. We could criticize some of its statements, but such slight errors do not destroy its value.

Getting Acquainted with God. By R. W. BARSTOW (Macmillan, \$1). The true church center is the Christian home. Here are fifty topic statements with their scriptural basis, each followed by a short prayer well fitted for use at every morning meal, useful especially for influence on childhood and worth while for adults.

Sunday School Lessons. By JAMES H. SNOWDEN (Macmillan, \$1.50). These practical expositions of the International

Sunday School Lessons for 1929 are thoroughly evangelical but nevertheless unsectarian. We can heartily commend it both for all teachers and adult students.

The Cross of Christ. By D. M. ROSS (Doubleday, Doran, \$2). This is a most seasonable book. It strikes rock bottom and gets at the heart of the gospel. It is a persuasive exposition of the personality of Jesus as the Supreme Lover of man, who gave proof of his sublime purpose by the sacrifice on Calvary, not as a martyr, but as the Redeemer. The story of the Passion is the story of his love. The cross is the crowning disclosure of his heart and will. Several chapters are given to a criticism of the forensic theory of the Atonement, which has magnified certain features of the Christian faith. Its limitations are due to the fact that it moves in the atmosphere of the law court, so that it deals inadequately with the character of God, sin and its consequences, divine forgiveness, faith, the ministry of Jesus. Apart from this controversial section which takes issue with some leading theologians, the book as a whole is a successful attempt to establish the central truth of the gospel in right relations to the life of our day. The interpretation presents the message of the New Testament in its full context. Preachers who study it will find valuable material for the Lenten season addresses.

The Vocabulary of the Greek Testament. Part VII. By GEORGE MILLIGAN, D.D. (Doubleday, Doran, \$3.50). This important publication was begun in 1914 by Dr. James Hope Moulton and Doctor Milligan, but since the tragic death of his colleague in 1917 the work has been continued singlehanded, although notes and references left by Doctor Moulton have been used. The student of the Greek Testament (this means every preacher) will find in this work untold riches. Part VII includes the letters S to T. It has many illuminating word studies, with apt illustrations from the papyri and other non-literary sources. Among these words are *σημειον*, *σημειολόγος*, *σταυρός*, *στέφανος*, *στύλος* the "aristocrate" among prepositions as compared with *ἐν* "the maid of all

work," *συνειδησις, σωτήρ, σωτηρία, τέλος, κτλ.* Surely the late Sir Walter Raleigh of Oxford was right that "life is spent in learning the meaning of great words, so that some idle proverb, known for years, comes home on a day like a blow." It is decidedly true of New Testament words and texts, as this Vocabulary amply shows. Happy the preacher who owns and uses it.—O. L. J.

A Book of Words. By RUDYARD KIPPLING (Doubleday, Doran, \$3). This is a fitting title for a volume of addresses by a master magician in the use of language. The author of *Kim*, *Plain Tales from the Hills*, *Barrack Room Ballads*, *The Jungle Book* and other stories and poems too numerous to mention, takes five nations into his confidence and speaks with fervor and directness. The auspices were favorable and the themes were congenial. Kipling is temperamentally an imperialist and he rejoices in every fiber of his being that he is an Englishman. But his philosophy of life is acceptable everywhere since it glorifies duty and loyalty as among the greatest virtues. Among the subjects are literature, art, values in life, reading, travel, discipline, independence, fiction, the ritual of government, civilization, classics. The charm of these addresses is not in their subjects but in the man and his literary expressiveness.

Back Trailers from the Middle Border. By HAMLIN GARLAND (Macmillan, \$2.50). An impressively moving pageant of American life is presented in Mr. Garland's four volumes. It is certainly a long way from mid-western life in the early forties to the bustling life of our machine age in New York and thence to experiences in London where old and new mingle in so many quaint associations. The lure of the East certainly won this author. The fine autobiographical writing which fascinated the readers of the Middle Border trilogy reappears in this last volume. He writes about Howells and Burroughs, Albert B. Paine, Robert U. Johnson, Irving Bacheller and others with the glow of friendship. His interviews in the company of his wife and daughters with Lord Balfour, Barrie, Kipling, Thomas Hardy,

Bernard Shaw, John Sargent are among the pleasurable things in these reminiscences. At times he is tempted to say sharp things about the younger generation, but he refrains and escapes the pitfalls of rasping criticism. He rather rejoices that America means opportunity for the young and adventurous.

The Confusion of Tongues. A Review of Modern Isms. By CHARLES W. FERGUSON (Doubleday, Doran, \$3.50). American credulity and gullibility know no bounds, for anything is possible among us. Any cult, however absurd, is able to get a quick following in this land of heterogeneous populations and vast distances. One explanation for these strange and weird exhibitions of crude religiosity is that "as a people we are mechanically advanced but emotionally primitive." These cults make bolsterous promises to do for people what the churches make no pretense of doing. Their ways of salvation are mostly abnormal and spectacular and verge on what is vulgar and immoral. These twenty chapters are written in a graphic style, dealing with some current fanaticisms unknown to many church people, including preachers. In one sense it is a book of curiosities, but these evidences of religious earnestness and extravagance cannot be lightly dismissed. They are making inroads and misleading many sincere but misinformed people. These misdirected types of the religious impulse give urgency to the work of religious education in our churches and to the mission of evangelism which aims to develop the whole life in balanced proportion by giving Christ the right of way.—O. L. J.

Shaping Men and Women. By STUART SHERMAN. Edited by JACOB ZEITLIN (Doubleday, Doran, \$2.50). Anything that the late Stuart Sherman wrote commands attention because of its serious purpose, clear ideas and impartial criticism. These essays on literature and life reflect the standpoint of a college professor. They hold up high ideals of the responsibilities of scholarship and show a wide range of interest in many subjects. His insistence on careful preparation by teachers is illustrated by notes for three

class-room lectures on Milton, Wordsworth, Matthew Arnold. Slovenliness is severely criticized in the papers on "Graduate Schools and Literature," "Personality in Professors," "Professing Literature." In deep sympathy with students, he has some sharp remarks on the "professional hecklers" and those who "get by." It is a joy and a stimulus to read this volume.

Asia Reborn. By MARQUERITE HARRISON (Harpers, \$4). The failure of King Amanulak of Afghanistan to modernize his country after the model of modern Turkey is an enlightening commentary on the hostile attitude of the Asiatic toward foreign customs. He is determined to carry out the policy of self-determination. The welter in which he finds himself is well described in this volume by a trained observer who knows that whereof she writes. The title of the volume is somewhat misleading, for Asia is still in the birth pangs and what the final outcome is to be cannot yet be predicted. We agree with the author's conclusion that "Common fairness, common humanity and common sense counsel us to concede Asia's right to grow." The earlier chapters review Asiatic history from early times with an unusual comprehension of the difficult situations in Moslem lands, in India, China and Japan. Specially helpful is the chapter on "The Far Eastern Triangle" involving China, Japan and Korea. What is written about the antagonism to Christianity, and the rival claims of Leninism and Islam should be carefully pondered. It is evident that a new day is dawning for Asia. We would fain believe that it will be one of light and not of darkness.

Christianity and the State. By WILLIAM TEMPLE (Macmillan, \$1.75). The Archbishop of York has produced a book of rapid generalizations. It reviews the various theories of the State in an attempt to find out what is the bearing of religion on the economic structure of Society and what is the relation of the State to Society or the Community. He regards the State as a necessary organ of the national community for law and order, but he justifies the conscientious objector on the prin-

ciple that the Christian's ultimate loyalty is not due to the State, but to the kingdom of God wherein all nations are provinces. Such a theory needs to be guarded against fanaticisms. The four principles, emphasized are the sanctity of Personality, the fact of Fellowship, the duty of Service, the power of Sacrifice. We need to go further in considering the Christian State and should magnify the far more penetrating principles of truth, justice, mercy, good will as these are focused in the perfect love of Jesus Christ.

The New Morality. By DURANT DRAKE (Macmillan, \$2.50). The purpose of morality, according to Professor Drake, is to secure the maximum of attainable happiness for mankind. There is nothing new in this idea, for it goes back to the hedonism of the ancient Greeks and of Bentham and Mill in the nineteenth century. But happiness has not always been associated with goodness. If happiness is well being achieved by devotion to the highest ideals of duty inspired by religion, the author would have made out a satisfactory case for it. He does not consider the connection between morals and religion which was firmly established by Christianity. He is too sanguine that "we are gradually working out a better moral code than men have hitherto held." His criticism that "the Christian churches seldom offer us leadership in this momentous undertaking" is inconsistent with what he writes elsewhere in this volume, nor is it justifiable. Part II on "Some Questionable Aspects of Current Morality" frankly faces the modern dilemma. The contrast between the old morality and the new raises certain doubts. The book is a serious attempt to understand current life, but the solutions offered go only half way.

The Dream Hills of Happy Country. By ETHEL and FRANK OWEN (Abingdon Press, \$1.50). The fantasies of childhood, the laughter and joy, the imagination that sees realities in fancies and which turns make beliefs into actualities, and looks upon flowers, birds, trees, animals as friends—all this is charmingly woven into a series of stories which should entertain every child.

A READING COURSE

The Interpretation of Religion. An Introductory Study of Theological Principles. By JOHN BAILLIE, M.A., D.Litt. New York: Charles Scribner's Sons. \$4.

THE numerous definitions of religion testify to its many-sided influence in the history of the human race. It may be said of religion more than of any other subject that it has no defined frontiers beyond which we may not travel in search of more light. It is a progressive discovery of greater treasures, not the least of which is the ability to distinguish between illusion and reality, between the vagaries of ardent souls and the virtues of the patient, who have found the secret of endurance in communion with a Power higher than themselves.

Religion continues to be the most fascinating subject of inquiry and it has enlisted the keenest thought of the world's best minds. The varieties of approach have yielded conflicting conclusions, so that we need wise guidance through the winding labyrinths of speculation and conviction. The guide, moreover, should have encyclopedic knowledge, an impartial mind, a sympathetic spirit and above all an experimental understanding of the values and the authority of religion. These qualifications are self-evident when we recall the various methods of study pursued by Natural and Revealed Theology, by Systematic Theology and Apologetics, by the Philosophy and Psychology of Religion, by the historical Science of Religion and Comparative Religion. Is it possible to fuse them all into a comprehensive study so as to arrive at a theological synthesis?

This is practicable under certain conditions. It must recognize a dual relationship, a real communion involving activity on the part of God and of man, and reaching its culmination in Jesus Christ who is the real meeting point of earth and heaven. It must make clear that our Lord is "the summit of human attainment and of human insight into the things of God," and that "He is God's greatest gift to man, marking the climax of the divine self-disclosure."

This implies that Christianity is universal and inclusive more so than any other religion. The wideness of God's mercy is so generous yet discerning that it includes such divergent religious types as Saint Francis and the Grand Inquisitor. Any theory of dogmatic exclusiveness is suspect. We may disagree with certain convictions and rites but these merit favorable consideration as expressions of religious reality when fortified by personal belief, reverence and piety.

Doctor Baillie's attempt to offer "a true theory of religion" is welcome because it is one of the few serious contributions in English. In a previous volume, *The Roots of Religion in the Human Soul*, he outlined a way of rediscovery of the true center of gravity in Christianity. Its convincing glory is that it is not mere teaching or mere talk or mere words, but that in it we see God through Jesus coming nearer to man than he had ever come before or since. The full truth of religion is thus found in the consciousness of the relation of value to reality as embodied in the soul of the Incarnate Redeemer. This brief volume might, with advantage, be read as an introduction to the later volume which discusses the question with a remarkable grasp of all the issues arising in theology, philosophy and science. There is at times a magisterial manner which gives the impression that the author demands finality for his own views. But he shows impartial recognition of the credibility of contrary positions even when they are somewhat severely handled. I do not know of any work which so completely covers the subject, and which, after extensive excursions into a variety of fields, repeatedly returns to the central proof of the Christian religion.

It is gratifying to note that in a work dealing with speculative questions which cannot avoid the polemical or the critical, the author ultimately relies upon the testimony from experience as the supreme defense of religion. The last word is thus given not by the intellectualism of the rationalist, the emotionalism of the romanticist, the compulsion of the ethicist.

It is given with convincing stability by the experimentalist who has the personal consciousness of having found the reality of goodness and the goodness of reality in Jesus Christ. It needs no extended argument to prove that intellectual standards are variable, that emotional verdicts are changeable, that ethical tests are revisional. What comes through experience is a direct and first-hand proof due to the definite assurance in the depths of the soul of forgiveness from God and fellowship with him in Jesus Christ. Dr. F. H. Bradley truthfully declared, "He who seeks for anything more real than what is given in religious experience knows not what he asks."

A fundamental principle repeatedly stressed in these chapters is that the religious consciousness can be properly studied only from within. No religious experience can be fully understood save by those who hold the key to it in their own experience and who to that extent share it (113). The modern Christian takes a more liberal view of the extent and extensibility of the religious consciousness. Instead of holding that Christianity is "one among many alternative brands of religious faith," he accepts it as the whole of true religion and includes within itself all the real religion there is. What is of value in any faith apart from Christ is present in Christianity also, together with something else found there alone. Christianity is, therefore, the completion and fulfillment of faith which is trust in a personal Power, not as credence, but as reliance. If the kernel rather than the husk of religion is to be obtained, its study must be undertaken by those who know Christianity as a personal possession, as the life which is hid with Christ in God.

And yet theology has a specific contribution to make toward the understanding and appreciation of the nature of religion. It is an erroneous idea that what we need is not doctrine but life, not theology but service, not the head but the heart. Such a separation has resulted in false theologies which breed endless confusions. The discerning theologian will discover the central principle behind all the diversity of "sacrifice and sacrament, orgy and ecstasy and frenzied dance, prayer

and praise, prophecy and miracle, ceremony and assembly, dogma and confession, and a thousand varieties of ritual and creed and institution" (14). He will then trace the historical evolution of religion, which is a form of progressive self-criticism to which religion has always subjected itself, and accurately describe the critical insights attained by the religious consciousness. In doing this he must also give an answer to the parallel problem of ethics which is related to the slowly developing conscience of Christendom as a whole. A timely service might thus be rendered by a true theology in removing needless obstacles to faith and in stimulating its development.

Theology does not have to wait upon philosophy as though religious faith is acceptable only when it is substantiated by an appeal to metaphysics. But philosophy gives religion a valid world view and helps it in the unification of human values. Since religion is a moral trust in reality, we penetrate into the heart of reality by reflective thought and with a practical purpose. Note the four objections to the speculative method (94ff.). The psychology of religion is concerned with individual history, and the historical science of religion with racial history, but they both give us descriptions and not valuations of religion. We need something more than an external inspection of facts. Philosophy and psychology are of the greatest value as preliminary investigations, but not as independent or rival contributions to an understanding of religion. There is really only one science of religion and that is theology. Doctor Baillie's claim for it is worth quoting: "When the traditional theology (following the lead given it by Schleiermacher and Ritschl) entirely gives up its speculative ways and turns itself into an attempt to understand religion from the inside, but at the same time (in departure from Schleiermacher and Ritschl) regards itself as having to do not merely with Protestant or with Christian religion, but with religion as such; and when on the other hand the psychological and historical studies of religion give up the effort to dispense with those standards of good judgment which are interior to religion itself and in consequence come

also to view religion as from within; then all the various lines of study will meet in a science of religion that may at last be worthy of the name" (146).

From methodology we turn in the second part to inquiry. It is an examination of faith as the characteristic expression of religion, a criticism of the inadequate views of the nature and function of faith, and a presentation of a more satisfactory conception of faith in God growing out of moral values and as reliable as our assurance of the physical universe. How futile and evasive are those guesses which think of religion as a creature of the imagination, a survival of tradition, the invention of individuals, the outgrowth of hero-worship, or of the fear of ghosts, the misinterpretation of sex-ecstasy (160ff.).

Rationalism is right in holding that religious insight is related to intelligent reflection, but this is not the same as metaphysical speculation. The intellectual desire of philosophy to understand should be supplemented by the sense of obligation which attaches to religious belief (178ff.). The reaction against the rationalistic theory which treats of religion as an inferior form of knowledge came with romanticism which enthroned feeling in the place of reason. But the feeling, even though it be that of the infinite, is an insecure refuge. It often tends to a sentimentality which lacks reality, to a pathological mysticism which is wanting in virility or to a vague religious experience which is without reflective piety. The emotional stimulus must be related to the ethical imperative by emphasizing that the vision of God comes only to the pure in heart (219ff.). If the source of religion is not in the mere reason or in the pre-rational region, neither is it in the intuition (236ff.). Kant maintained that the knowledge of God is a product of the conscience and he forged the bonds between the life of duty and the life of faith. Any view which dissevers the organic relationship between the religious and ethical factors in experience is so far defective and runs counter to common sense (254ff.).

According to Doctor Baillie, religion originates in moral insight, for faith in God is an outgrowth of our consciousness

of value (257). Kant failed to work out the determinative connection between the beliefs of religion and the utterances of the moral consciousness. The Absolute Idealism of Fichte prevented an advance from a moral order to a personal God. Lotze argued that what is best must also be most real, but the final meaning of the world comes from the inspirations of a reason appreciative of values and not from metaphysics. Ritschl questioned the distinction between fact and value, for the perception of facts is guided by an awareness of their value and religious affirmations are essentially judgments of value. Hermann went further and posited Christian faith in God on the historical fact of Jesus and the fact of our consciousness of duty's claim, but his conclusion was weakened by refusing to allow that the final step leading to faith is one of intelligent insight (259ff.). This paragraph is a very inadequate summary of the keenly critical and historical survey which should be carefully thought through, so as to appreciate the author's contention of the inseparable connection between religion and morals. Indeed no knowledge is authentically religious unless it has ethical relevance.

Herein is the distinction of Christianity that it is closely associated with morality, unlike the ethnic religions which are a hindrance to moral ideas and practices (307). This does not mean that religion and morality are one and the same thing, according to Comte and some recent psychologists. Religion is a moral trust in reality, which is another word for God. Such a faith makes us free citizens of God's universe. "The sense of God's presence with us in the world, the sense of oneness with him in the doing of our duty, the daily exploration of his loving designs for us, and the assurance of his eternal guardianship of the interests we hold most dear—that, finally, is what religion means." (*The Roots of Religion*, p. 134.)

The certitude of duty is thus the prius in the approach to the certitude of faith. How is this transition to be made? (340.) In the final analysis, the clear heart receives the clear vision. The confusion between religious beliefs and scientific theories is due to the failure to realize that the difference between them is not as

to degree but to kind of certitude (373). In religion we are closer to ultimate values and standards than in science because scientific certitude is of the intellect, while religious certitude proceeds from the personality as a whole. It is, moreover, conditioned upon a conception of God, who is "more approachable and more intimately knowable" (391). He is at once transcendent and immanent in our own spirits and wills. He is the vital principle, the *élan vital* by which all things live, but we also have personal relations with him, as of a father and child.

The nature of religious progress is next illustrated by the expanding conception of God through the Old Testament, which reaches its real culmination in Jesus Christ (413). He inaugurated a new epoch when he universalized God and revealed him supremely as redeeming love in the glory of his own Person and in the sacrifice on the cross. A résumé of the history of revelation must include the divine activities of self-disclosure from the imperfect beginnings up to its completion in Christ. In a deep sense every human discovery of God or of religious truth is an aspect of divine revelation. The initiative is always with God and before there is faith on our part there is grace on his. God has revealed himself most fully in man at his manliest and best. These saints and seers have thus been the media of revelation, and the greatest revelation is that mediated by Jesus Christ. In him man was made perfect and God was made manifest (468). He is the Son of man and the Son of God in one personality. The world's highest values are embodied in him and love for us made perfect. Well might Dean Inge say that "the Gospel of Christ is not a religion but religion itself, in its universal and deepest significance."

Side Reading

Religion and the New Testament. By R. H. MALDEN (Oxford University Press). In spite of some irrelevant matter, such as the defense of the Anglican Church which is called the bulwark of Protestantism in England, this volume is a very readable exposition of the relation of Christianity to the facts of history, of the

connection between religion and conduct pre-eminently stressed by Christianity, and of the New Testament as its adequate literary expression. The influences which gave the New Testament books canonical authority, the place which each one occupies and their total impact upon the spread of Christianity are dealt with in an informing and convincing manner. Particularly suggestive is the chapter on "Christian Ethics," which considers the problems to be met by the church in this day of moral misdirection.

The New Quest. By RUFUS M. JONES (Macmillan, \$1.75). Professor Jones is one of the best representatives of that type of mystic who has a contemplative mind and an unusually vivid sense of the reality of the spiritual world. He also speaks with authority on philosophy and psychology. This volume is a plea for the life of Christian adventure and of first-hand experience in the discovery of the inexhaustible riches of Christ for all who undertake the quest of faith. The note of spiritual assurance is most refreshing in these persuasive chapters.

The Making of the Christian Mind. By GAUIS GLENN ATKINS (Doubleday, Doran, \$3). Christianity goes back to the mind and Spirit of Christ himself; but during the centuries of its development it has shown itself to be not one faith, but many faiths, nor has it meant the same thing to all its adherents. Doctor Atkins traces the progress of Christianity through the welter of civilizations, as it was influenced by conflicting philosophies and sciences and in turn penetrated them because of its unique power to give and take. The changing phases of the Christian ideal are seen in the varieties of doctrine, liturgy, organization, as well as in sacramentarian, mystical and humanitarian activities. Through it all the Christian mind has made a remarkable adventure in liberty, and at every stage it has reckoned with the majestic Person of Jesus Christ. It is still in process of understanding him so as to bring all life under his redemptive sway.

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